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The Outlook.

Rutherford B. Hayes, who was born in Delaware, O., October 4, 1822, and died in Fremont, O., January 17, 1893, was variously distinguished as a general in the Civil War, as member of Congress, as governor of his native State, and as nineteenth President of the United States. Graduating from Kenyon College in 1842, he began practice at Fremont, at the close of his law course at Harvard, in 1845. Though honorable and serviceable to the country, his military record was undistinguished. Promoted for gallantry at Cedar Creek, his service, being as it were in the skirmish line along the border, afforded no opportunity for conspicuous action. At the close of the war he was sent to Congress. So well did he run in the canvass that he was nominated for governor of Ohio against that old Roman, Allen G. Thurman. Against great odds he carried the State in three successive canvasses. In seeking a successor to General Grant, Hayes' running record was not forgotten. Though his victory was not quite so clean when pitted against Tilden, the electoral commission awarded him the prize of the Presidency. If there was sharp practice on either side, the public believed the successful candidate was free from blame. To his friend, Senator Sherman, at New Orleans, he wrote: "A fair election would have given us about 40 electoral votes in the South, at least that many. But we are not to allow our friends to defeat one outrage and fraud by another. There must be nothing crooked on our part. Let Mr. Tilden have the place by violence, intimidation and fraud rather than undertake to prevent it by means that will not bear the severest scrutiny." These words agree with the temper and later conduct of the man. Though on the outer edge of the storm period of reconstruction, his administration was pacific and successful. He did much to allay the excitement and harmonize the sections. A Southern Democrat was taken into his cabinet, and the troops were withdrawn from the South. The 250,000 popular Democratic majority of 1876 was reduced to zero in 1880, so that in serving the country he had best served his party by turning the set of the tide in his favor. The good fortune which came to him was neither accidental nor undeserved. He was always ready for opportunity, and generally knew how to make the most of it. To a good balance of powers, a clear intellect, a strong though calm will, and good sense he joined an incorruptible integrity. He grew in popular favor after he left the Presidency, which is the more remarkable as he ceased to meddle with politics. If one of the secondary figures in the presidential group, he will be remembered by the American people with great kindness as a true patriot and faithful public functionary.

The appointment of Archbishop Satolli as Apostolic Delegate to this country is significant from many points of view. First and chiefly, it is evident that the Pope understands the differing opinions held by Roman Catholic prelates in this country as to what shall constitute the policy of the church in such practical matters as the public-school question and various others which are involved in our peculiar institutions. It is evident, too, that he has taken sides in this controversy, and favors the idea, if we may so express it, of an American Catholic Church rather than of a Roman Catholic Church in America. The opponents of this view—represented by Archbishop Corrigan of New York, and others—have done their best to bolster up the parochial school system by threatening both parents and children who fall to obey with exclusion from the sacraments; they resented the attitude of Mgr. Satolli when he came here simply as papal legate, and tried to thwart him both here and at Rome. But to their great chagrin the legate was made legate; he has taken up his abode at the Catholic University at Washington; and, clothed with authority which no prelate here can question, is familiarizing himself, by the aid of such well-known leaders as Cardinal Gibbons, Archbishop Ireland and Bishop Keane, with the problems which confront the Roman Catholic Church in this country, and determining what changes of policy may be necessary to keep it in harmony with our institutions. Father McGlynn was restored because it was decided that there was nothing in his advocacy of Henry George's opinions contrary to the teaching of the church; Archbishop Corrigan had thought otherwise. The school question has been dealt with in a liberal and reasonable manner; attendance at our public schools will, hereafter, subject neither children nor their parents to exclusion from the sacraments. The threatened deposition of Father Corrigan, of New Jersey, for insubordination, has been averted. If Mgr. Satolli can continue this work and can convert the Archbishop of

New York to his views, he will prove to be one of the most successful agents Rome has sent abroad in these modern times.

Recent events in Egypt confirm a traditional policy of England: When she takes possession of a country she rarely releases her hold. On coming into power Mr. Gladstone issued a proclamation to the effect that the time was rapidly approaching when England would be prepared to evacuate Egypt. At the same time he appointed Lord Rosebery to the Foreign office with the agreement that he should not be restricted in his policy. When, therefore, Lord Cromer, the British representative at Cairo, telegraphed last week that the youthful Khedive, probably through the machinations of Russia, France and Turkey, had dismissed his prime minister and appointed one thoroughly hostile to British interests, a cabinet meeting was hastily convened in London, and in a few hours an ultimatum was dispatched which gave the Khedive the option of dismissing the objectionable minister or of being himself deposed. The change of ministers followed with great alacrity. England looks upon Egypt as the highway to India, and as such the importance of its occupation cannot be overestimated. The English protectorate over Egypt has lasted since 1882, and whatever may be thought of it politically, it is certain that during this brief period she has "suppressed a rebellion, restored order, reconstructed her finances, created a constitution, reduced taxation, abolished the lash and forced labor, established justice, and turned doubt and decay into security and prosperity." Following this disturbing episode several companies of English soldiers have been despatched to Egypt. At last accounts the Khedive seems disposed to put to the test Great Britain's determination to continue her occupation and ascendancy.

Briefer Comment.

THE National Board of Trade has just held a session at Washington and considered many matters of interest. It began by re-electing for the twenty-fourth time its president, Mr. Frederick Fraley, of Philadelphia, who at the extreme age of ninety years made a graceful speech in acknowledgment. It declared itself opposed to the Anti-Option bill, and in favor of certain amendments to the Interstate Commerce act to give greater effect to the finding of the Commission. A resolution was adopted urging Congress to build a ship canal around Niagara Falls. The Chicago Board of Trade recommended the stricter enforcement of the immigration laws, and to amend them so as to require certificates from the port of departure as to the moral character of the immigrant, such certificates to be countersigned by the nearest United States consul. The Boston Merchants' Association asked for similar and even more thorough legislation in that regard. The discontinuance of silver-purchasing was discussed, but action postponed until next year. The consolidation of third and fourth classes of mail into one, to be mailable at two ounces for one cent, was recommended. The Board has done much towards unifying the work of the various boards of trade in the large cities, and is the medium of crystallizing their efforts in reaching sound legislation for the best interests of trade throughout the country. Fifty boards of trade and chambers of commerce were represented at the Washington meeting, and some conception of its importance can be gathered from the fact that Mr. Hamilton A. Hill, of Boston, has been secretary of the National Board for a period of twenty-four years. Mr. Jonathan A. Lane and Mr. William T. Barker were chosen vice-presidents for Massachusetts.

THE Louisiana Lottery which, by force of a concentrated and educated public opinion, has been compelled to give up business in this country, has at last found a home in the Republic of Honduras, whither it will fit on the expiration of its charter, January 1, 1894. It has been granted a monopoly of the lottery business among that unfortunate people for a period of fifty years. The use of the Island of Guanaja in the Bay of Honduras has been conceded to it. The government has evidently sold itself bodily to the lottery company, putting the government seal upon its tickets, giving it a right to lay a cable and run a steamship line from any port in Honduras to Europe or America, and admitting all lottery articles free of duty. For these privileges the company pay the government \$1,000,000 in gold and a percentage on the face value of all tickets sold by them. It is among the plans of the managers to make a fashionable winter resort and another Monaco to lure men and women to destruction. It is a matter of profound gratitude that this country is to be rid of such a desolating curse; and with the present laws regarding the mails, it would seem possible for the lottery company to be aborn of much of its capacity for evil. The trip from New Orleans to Guanaja can be made by steamer in two days. By the contract the government of Honduras is to have the free use of any cable or steamship line built by the company.

THE National Convention of the American League for Good Roads held its first meeting last week in Washington. Few subjects have attracted more attention recently than that of good roads throughout the country. The topic does not give much room for sentiment, but is amply capable of comprehension both by the unlettered and the most intelligent. It is the purpose of the League to influence the State and county authorities in the matter of road reform, so that desirable laws upon the subject may be adopted by the legislature of the several States. The importance of good roads has been growing more and more apparent to farmers and various kinds of freight carriers. While attention to the subject has been especially drawn by the bicycle, it has been easily demonstrable that the expense of good roads is returned by the decrease of wear and tear in teams. In some sections of the country it has been estimated that it costs twenty-five per cent. of the receipts to get grain to market by teaming on account of bad roads. The State Department has instructed its consuls to give exhaustive examination to the condition of roads and the process of making them in foreign countries, and a careful report has been received and published. It is also proposed to have the Geological Survey add to their other duties an examination of various roads for purposes of road-building. A road exhibit at the World's Fair is contemplated, and an appropriation from government has been asked for.

ROBERT BURNS.

REV. W. J. HEATH.

ROBERT BURNS was born in 1759 and died in 1796. A short life, if measured by years; a long one if estimated by what he suffered and achieved. Each recurring anniversary of his birth calls attention to his character and work, and the scrutiny serves to put both in a truer light. One cannot read the story of his life without indignation at the treatment he received; nor can one become acquainted with his character without mourning over the weaknesses he exhibits. His genius shines with more resplendent lustre as we become familiar with it, and his faults appear greater and less excusable as we come to know them. There is a tendency to minimize his faults so as to exalt his character. But the verdict as to his character is made up, and we need not seek to alter it. No fair estimate of his character can be made without taking these faults into account. The Germans have so deified Goethe that to mention his faults is almost like a profanation of all that is sacred, and will not be tolerated for a moment. Unfortunately you cannot feel so about the faults of Burns. There is such a thorough humanness about them, they belong so completely to poor, weak, human nature, that they will not bear being put upon a pedestal and glorified; the only thing you can do is to let the veil of time cover them as with a mantle of charity.

Nor do I propose to discuss his place in literature. The fact is, he is just one of those men who march in and take their place by virtue of a divine right. While you are discussing what place they shall have, or ought to have, they have taken it, and so settled the question forever. And so with the value of Burns' poetry—it does not depend upon the verdict of the critics; indeed, it becomes itself a standard of criticism. I will, however, call your attention to one fact. Burns and Moore are perhaps the two greatest lyric poets of the ages. But there are two things in which Burns shows his great superiority over Moore: First, in the wider range of his poetry; and, second, in that he has done for Scotland what Moore has failed to do for Ireland—united it, furnished it a vehicle for the expression of national sentiment. Some Irishmen sing Moore's melodies; all Scotchmen from California to Australia, from Maine to Mexico, from Glasgow to St. Petersburg, find the poetry of Burns a convenient vehicle for feeling. What is the secret of this marvelous power? His life was short, covering a little less than thirty-eight years. While not uneducated, he had no advantages of birth or station; and yet the marvelous influence of the man and his work, who can estimate it? I think we shall find in a few facts that lie upon the surface something that goes far to account for this, and these facts we may profitably consider.

He was
Diligent in the Use of Every Opportunity for Mental Culture.

What a busy life he led! What a constant fight for subsistence he had to maintain! This was no idle, listless, lazy dreamer. Every nerve was strung, every muscle was tense, in the increasing struggle he waged. And yet moments there were when he could turn aside from other pursuits, and when in a world of his own creation he had higher communings. When a boy he was not content to confine himself to the routine of the school, but pushed his studies outside, so that his teacher, catching the lad's enthusiasm, was glad to direct and help him. And when he reached man's estate and was pressed with the cares of life, there were the long evenings in the quiet cottage, or a stroll through the woods listening to the roaring of the wind, or the hour that he had to stop and rest his head when on official journey, and all were made to yield some opportunity for the cultivation of his mind or the use of his pen. For instance, "Tam O'Shanter" was written during an evening stroll. His wife found him pacing along muttering to himself and the tears streaming down his face. Very soon he sat down and with a turf for his desk wrote those verses so full of pathos, humor and vivid description that they would have made his name immortal had he written nothing else. But do not suppose that, like Moses, he simply had to strike the rock and the waters gushed forth. There was patient study and long meditation, and this alone made his flights of genius possible. That is a good habit to cultivate. There is in every one of us some spark of immortal fire, something that makes us akin to the divine. But we are pressed with the cares of life, we are fettered by the struggle for existence. We are living very fast in these days. That means that our time, energies, faculties, are being more and more engrossed by material occupation. Let us seize every opportunity for higher communings and loftier pursuits. You will notice that it is the product of these fugitive hours that has made the name of Burns immortal. His farm was never remunerative. His raids on smugglers have long since been forgotten. But his verse, nearly all of which was produced as I have indicated, will remain as an enduring monument to his fame. So let us remember there is something more for us to do than toil and moil, that there is something spiritual in us that cries out for attention, and too often cries in vain. But if we give to our higher self those moments which even the busiest life affords, we shall find that the results will remain when all else has vanished and passed away. I remark the

Downright Honesty of the Man.
He was a manly man, with great strength and great tenderness, with strong convictions and with the courage of his convictions. He was not always discreet in the expression

of his opinions either political or theological, but one can forgive the indiscretion in view of the thorough honesty and heartiness with which he acted. On one occasion he was at the theatre, and when the orchestra played "God save the King" the audience rose en masse and every head was bared. But Burns ostentatiously sat still and put his hat on. It was a time of great political excitement, his sympathies were with the opposition; but he was a king's officer, his conduct was liable to misinterpretation, and it was indiscreet. Or take that fine poem written in one of his Jacobinical moods:—

"By yon castle wa' at the close of the day
I heard a man sing tho' his head it was grey,
And as he was singing the tears fast down came,
There'll never be peace till Jamie comes hame.

"The church is in ruins, the state is in jars;
Delusions, oppressions and murderous wars,
We daurna weel say 'tho' we ken wha's to blame,
There'll never be peace till Jamie comes hame.

"My seven brav sons for Jamie drew sword,
And now I greet round the green beds in the yard,
It brak the sweetheart of my faith's' auld dame,
There'll never be peace till Jamie comes hame."

Certainly it was a blessing to the British Empire that Jamie did not "come hame;" the poet himself soon changed his opinions, and enrolled himself among the volunteers to resist the expected invasion by the French; but what we are concerned with is, a man eating the king's bread and dependent upon the service for support to his family, and yet guilty of the bald indiscretion of uttering a sentiment like this that was soon to be caught up and sung everywhere by such as ought to vent their disloyalty.

So it must be admitted he was somewhat irreverent in the expression of religious opinions, and yet there is such wit and pathos and tenderness to his verse as make it irresistible. Take as an illustration of this the close of his address to the devil:—

"And now said clootie, I ken ye're thinkin'
A certain Bardie's rascal's drinkin'
Some lachrymose hour will send him linkin'
To your black pit;

"But faith he'll turn a corner jinkin'
An' cheat you yet!
But fare ye weel, auld Nickie-bew,
O wad ye tak' a thought an' men!
Ye aiblins might—I dinna ken—
Still hae a stake.

I'm wae to think you'd denie
Ev'n for your sake!"

Why think of it—a chance for the devil! Talk about second probation, this out-Andovers Andover, and leaves the heretical professors far behind in its indulgence of the larger hope! Perhaps a more pronounced example is found in Holy Willie's prayer. I will give you one stanza, that you may taste its flavor:—

"O Thou who in the heavens dost dwell,
Wha as it pleases best thyself
Sends me to heaven and ten to hell
A' for thy glory,

And no for my good or ill
They've done afore thee!
When frae my mother's womb I fell,
Thou might'st hae plunged me into hell
To gnash my teeth, to weep and wail
In burnin' lake

Where damed devils roar and yell
Chained to a stake!"

The grim satire is horrible! But in forming our estimate of this we must remember the kind of theological shackles he threw off. We stand aghast at the audacity of his utterance; and yet the truth is, the blame must rest not on him, but on those who furnished occasion for it. Burns simply put into the language of the common people, and uttered in an ordinary tone, what was expressed in theological phrase and spoken in pious tone from almost every pulpit of Scotland in those days. Do you wonder at his intellectual and moral revolt? You see he does not argue. He simply holds up those theories in all their hideousness, and they refute themselves! We may well thank God we have come into a better heritage, politically and religiously—a heritage won for us by intellectual and moral conflicts in which men like Burns were pioneers. It does not become us with such a heritage to be non-committal, colorless ciphers, Intellectual and moral dudes, careful only for appearances and regardless of realities. Other questions have come to the front, many of them of vast importance. Let us seek to get at the heart of things, to know what is true, and with many frankness to speak and act according to our convictions, never seeking to evade the responsibility that rests upon us.

I am impressed, also, by the fact that he maintained his

Sympathy with the Life of Common People, and so keen was his observation that the most ordinary, commonplace event would furnish a theme upon which he would discourse most eloquent verse. No sooner did his first book of poems appear than he was hailed as a new literary star, feted and courted by the titled and the great, and was the lion of the hour. That his poetry produced the effect it did seems the more remarkable if we consider the intellectual drift of the time. Dr. Blair, with his cold rhetorical pompousness, was the favorite preacher, and Dugald Stewart, with his keen metaphysical speculations, was the philosopher of the hour, and these men were the leaders of thought. But the moment Burns' poems appeared they were hailed with delight, and he was pronounced a star of the first magnitude. Not only were literary circles open to him, but society received him with open arms. Titled ladies welcomed him to their parlors and made him a feature of their social gatherings. He was not indifferent to these things. Social recognition was pleasant to him. His heart was hungry for the incense which genius receives. But after all he was not deceived by it. He saw that

these would turn their backs upon him in a moment if misfortune overtook him, that all this incense would be just as readily offered at another shrine. He saw that his audience, and by far the larger one, must be the people, and so all this adulation did not turn his head nor wear him from his sympathy for the class from which he sprang. It was the joys and sorrows of their life that he sang, it was their language he used, and it was there he expected to get a hearing. As an illustration of how little things would furnish a theme for his muse, take his verses to a mouse. He is driving the ploughshare through the sod. It turns up a mouse's nest. The little thing runs off, and Burns' companion chases it. The poet stops him, grows thoughtful, and at night recites to him these verses, asking what he thought of the mouse now?

"Wee, sleekit, cowerin', timorous beastie,
O what a panic's in thy breastie!
Thou needs na start awa see hasty
Wi' bickering brattle!

I wad be laith to rin a chase thee
Wi' murdering pattle.

"But, mouse, thou art no thy lane,
In proving foresight may be vain;
The best-laid schemes o' mice and men
Gang aft a-gley,
And leave us nought but grief and pain
For promised joy."

Or take those exquisite lines "To a Mountain Daisy."

"Wee, modest, crimson-tipped daisy,
Thou'st met me in an evil hour;
For I maun crush among the stour
Thy slender stem;
To spare thee now is past my power,
Thou bonnie gem."

"Ev'n thou who mourest the daisy's fate,
Thin'st thou'st no distant date;
Stern Rime's ploughshare drives apace
Full on thy bloom,
Till crushed beneath the fallow's weight
Shalt be thy doom."

These illustrations will serve to show how thoroughly he maintained his sympathy with ordinary life. Well, this is a healthy feeling to cultivate. We used to hear a great deal about the duty of aspiring, of having souls above business, of cultivating self-reliance, of aiming at a prouder destiny, and all that sort of thing; and then we would be told of the men who have risen from the ranks to be glorified in the world's memory—Burns at the plough tail, and Claude Lorraine in the confectioner's shop, and Chantrey the milk boy, and John Bunyan mending his kettles, and Lincoln splitting rails, and Grant tanning hides—and it is hardly surprising if some who have listened to these counsels have conceived a disgust with life and become unfitted for contact with its ordinary affairs. But here is our life, here is the sphere of our activity, here our destiny is to be achieved. As one has said, "Do not aim at impossible heroisms. Strive rather to be quiet heroes in your own sphere. Don't live in the cloud-land of some transcendental heaven; do your best to bring the glory of a real heaven down, and ray it out upon your fellows in this work-day world. Don't go out ascetic and cowardly from the fellowships of men. Try to be angels among them, that so a light may linger from you as you leave them and your voice may echo in their hearing like the benediction that follows after prayer."

Taking it on the whole, he seems to have had

A Real Purpose in Life.

It was not merely to pass through it, but to leave a distinct impression, and a distinct impression for good. That his conduct was always above reproach, I would not affirm; certainly it was not. Of this he himself was fully aware, so much so that he sees he is not competent to pass judgment on his own conduct.

"For och mankind is very weak
And little to be trusted,
If self the wavering balance shake
It's rarely right adjusted."

That some of his verse cannot be defended is too true, and yet we ought to remember the much greater freedom in manner and expression of those times as compared with our own. And much of his most beautiful verse is distinctively religious; for instance, "The Cotter's Saturday Night," his version of the 1st and 90th Psalms, his prayer in the prospect of death. It seems incredible that an irreverent man could have expressed such sentiments. And then as you read his ordinary verse you cannot help being amazed at the facility with which he seizes every opportunity to make a practical application of his musings. He sees a certain nameless little insect upon the back of a lady in church. After describing it in a way to make a mummy burst his cerements with laughter, he says:

"Oh, wad some power the glistie gie us
To see ourselves as others see us!
It wad frae many a blunder free us,
An foolish notion;
What airs in dress and gait wad leave us
And even devotion!"

Evidently he was filled with a sense of the dignity of his own personality, that with all his weakness and strength, with all his passion and pride, with all his ambitions and hopes, he was a man, with all the responsibility and possibility of a glorious destiny that belonged to him as such. The tendency of these days is towards the extinction of individuality and merging it in mass. Our social fabric is becoming so huge and complicated that the units of which it is composed are being lost sight of. We must resist this tendency. It is evil and only evil, and that continually. That society will be reconstructed, I have no doubt. That a better state of things will be introduced, I firmly believe. If Christianity were not equal to this emergency, it would deserve to be discarded. It has been making the world better for two thousand years, and it will continue

to do so; but it will be by the elevation of the individual. All those schemes are Utopian, chimerical, like the baseless fabric of a dream, which propose by wholesale legislation to bring down the millennium upon society, or lift society to its great ideal. Even if their dreams could be realized, it would be undesirable, for they studiously ignore all individuality and reduce mankind to a monotonous level of uniformity.

For the sake of the memory of the poet, as well as for its influence upon ourselves, let me close with a single quotation from one of his more serious rhymes:—

"When ranting round in pleasure's ring
Religion may be blinded,
Or if she give a random sting,
It may be little minded.

But when in life we're tempest driven,
And conscience bawls a cawker,
A correspondence fixed with heaven
Is sure a noble anchor."

Hyde Park, Mass.

THE EDITOR OF THE METHODIST REVIEW.

CHARLES SEULIN.

THE coming generation expects much of the leading periodical of the Methodist Church. The scope of the periodical and the calibre of the editor should be adapted to the demands of the early decades of the twentieth century and to the generation that will then be guiding the affairs of the Methodist Episcopal Church. Will not the "church fathers" listen to a few suggestions from a representative of this coming generation?

The periodical should, in the first place, be

Representative of the Church of Today and Tomorrow.

It should be planned to meet the wants of the growing and expanding church. No seer dare prophesy as to the possibilities of the Methodist Church a decade hence. If one may interpret a few of the "straws" of today, one might at least anticipate an extension in numbers and influence in proportion to the growth of the past. But it is not difficult to see in the present-day movements more than this. The real leaders of the church, like Hugh Price Hughes (to take an English brother in order not to discriminate), point to a day not distant when the various Methodist bodies shall be united, when the Established Church of England and the Wesleyan Connection may join hands if only an adjustment can be made of the historic episcopate; and he even suggests a "local option" solution. These broad hopes may be added one based on the present fermentations of the American theological world. If the broadening of theology continues as present indications suggest, it will not be long until there will be no excuse for the separation of the Methodist and Presbyterian Churches, and perhaps the Congregational, in this country and in Canada. Our more liberal social beliefs may be long unite divided churches North and South. Whether the organic connections above suggested be effected or not, we recognize the growing liberality of spirit which tends to bring together the sects of Christendom.

The Methodist Church will lose its greatest power if it does not continue to be, or try to be,

A Pioneer.

The growing wealth and influence of the church must lead to slothfulness. If it is to still lead the way, however, it must imbibe the spirit of the age, it must anticipate the spirit of the age to come. The weekly religious journals do much to shape the thoughts of their constituents, the great body of the laity. The Review must do no less for the ministry and the more studious and thoughtful laity. The man who conducts the periodical which shall have most influence in forming and formulating the thought of the church in this great transition period must have broad and deep qualifications of character and intellect. He must present that which will appeal to both scholarly and popular demands as being the best thoughts of the times. He must seek only the development of the life, intellectual and spiritual, of his readers, and hence of the church and society. Hitherto the success of the Review has been measured by the excess in the number of its pages and subscribers over other periodicals, as some churches measure their strength by the accessions to the church, even though the church be in a new community where they could not keep the people out if they wished. It is hardly exceeding the bounds of truth to say that formerly the only recommendation of the Review lay in its size and circulation.

If the coming editor is to wield influence in the coming age, he must possess certain qualifications, the absence of which may prove most serious to the progress of the church. The first requirement is that he should be a

Student and Exponent of History.

If he is to aid this great movement toward reconciliation of sects, he must know the processes of their development. He must not only know the facts in the several histories of the churches, but he must penetrate details and see the philosophy of their evolution. He cannot have had his training in church history twenty, perhaps not ten, years ago, for the rapid development of historical investigations necessitates his being free from prejudices which would have been inevitable under old methods and in studying from old standpoints. If this is true of church history, it is much more true of general history. We no longer date modern history from 1492, nor do we date the origin of democracy from 1776. We go back to earlier developments in European nations, or perchance we come down to modern events which were not sooner understood because of lack of perspective. We recognize the inter-relations of civilized nations. Only the earnest student, however, can interpret these and make forecast of the future. The "old timer" knew nothing of the united German empire, or united Italy, or democratic England, or socially-united Australia, or the vigorous Scandinavian nations and their world-literature, or the new South, or the united Americas. As we grasp history so shall we understand humanity. The editor of the Methodist Review must guide an intelligent class in this most important of all studies.

Second, he must know not only the philosophy of history, but the

History of Philosophy.

He must understand how men have thought and think. In this, also, he will have to free himself from old schools. The biological investigations of this century have weakened metaphysics and given new life to psychology. It is more necessary that the occupant of this responsible position be open to receive the new thought presented by the philosophers and psychologists of today than that he be already a profound philosopher. Thus will he be able to bring the best results of ripe scholarship to his readers. Third, he must comprehend and justly estimate

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The Epworth League.

New England District.

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THE PRESIDENT'S OUTLOOK.

ENCOURAGING reports are coming in of marked religious interest in many of our chapters. Revivals of great power are in progress in some of our churches, and the Epworth League cannot but receive new inspiration. What is to become of these converts? They are to be strengthened and brought into the church, and the League can be one of the effective agencies for this desirable end. In several of our churches a committee from the chapter have taken the name and address of each young person who has risen for prayers or been forward to the altar. Then they are called on and encouraged by young people of their own age, and as a result nearly all of them unite with the church on probation. These converts should be invited to join the League as soon as reasonable, and it will also be helpful if members of the different departments can give them something to do in the way of responsibility so that they can feel that they are of some service. It would be something new and helpful as well if a reception could be given to the probationers some time next month. Arrange an address by the pastor or some earnest Christian, and make the converts feel that the church is deeply concerned in every interest of their new life.

An earnest young president asks if it is advisable to advertise the devotional meetings. Why not? This is one of the objects of the topic cards. The best chapters are most generous in appropriations for printer's ink. Use bulletins, cards, notices—in fact, every legitimate means, to let the young people in your section know that you are holding interesting and aggressive religious services. In one section some enterprising young people went to the expense of advertising their services in the horse-cars. There are hundreds of ways that can be successfully used to call the attention of young people to your meetings. Use the means best suited to your locality, and do not be afraid to let the general public know that you are doing something.

One word about statistics. From now until the Spring Conference the ministers will be revising and preparing the statistics of the different departments of church work for publication in the Minutes. I am afraid that our reported membership is not as reliable as it ought to be. This would be a good time to look into the matter very carefully and find out just where we stand. The facts would stir up some chapters to increase the membership and also reveal to some self-complacent ones the need of greater activity. Better than all, we should know the truth, and that is always a means of grace.

Do not forget the reading course. If some of the most intelligent members take it up and talk about it, those who need it most will be encouraged to undertake it. I am sure that the books selected will prove a benefit to any one.

Our League literature is increasing. I can already count quite a list of helpful and inspiring books which have come to my study table. I have just laid down an excellent one, published in London by Rev. J. Hugh Morgan, who attended the Ecumenical Conference at Washington. The *Methodist Times*, of London, Dec. 29, 1892, says of it: "Mr. Morgan was greatly struck by the sudden and prodigious growth of the Epworth League in America. It met a great want of our vast communion on the other side of the Atlantic, and the same want exists in the same degree in our churches at home. We have very little organization to attract and encourage the young men and women of our own families. Methodism at the outset was a great evangelistic agency for the purpose of converting heathen men and women. We hope it will never lose that feature. But it is now something more than that. We have a million children at this moment growing up in our Sunday-schools and families. What are we doing for them? The Junior Society class meets their case only to a very limited and doubtful extent."

GEORGE S. BUTTERS.

PARKMAN LEAGUE CHAPEL,

Shahi, India.

JOHN RANDELL.

ABOUT a year ago, at one of the Sunday night League meetings, "Shahi" being the subject, it was suggested that something definite should be done on that line, and the proposition was made that \$50 should be raised for building a chapel in India. This was heartily endorsed by the pastor, and the larger part of this amount was pledged on the spot, the balance easily raised by subscription, and the full amount presented to Dr. Butler.

Now while this money was being collected or India, India was experiencing a great re-

vival. That year in the North India Conference 3,000 were received into the church, while 10,000 remained as probationers, and Dr. Scott, one of the factors in that work, claims that there are 40,000 converts ready to be received into the church as soon as we are able to see for them.

In the village of Shahi (Shahar), about thirty miles from Bareilly, a number had turned to the Lord, but being poor, many barely existing on their earnings of \$1.20 a month, they had no place in which to meet except under a friendly tree. In this time of their emergency the gift from Parkman Street reached them, and with the bricks which they made they built the walls, and the wood from the forest the roof, and the money purchased those things that were necessary to buy, and so the church was completed. Rev. Abraham Solomon, their presiding elder, writes that the people are rejoicing over their new church home, which they have named the "Parkman League Chapel."

Only three months have passed, but see what has been accomplished: A native preacher has been sent to them, and in this brief time there have been gathered into that little church 50 full members and 180 probationers, and the church has charge of 230 Sunday-school scholars. When these facts were made known, steps were at once taken to furnish them with singing books and Bibles, and the League also propose to support the native preacher independent of the Missionary Society.

As we pause and look backward at this work, we wonder if, without this aid to provide a shepherd to lead them and a church to fold them, they would have wandered back again into heathenism. Then we look forward, and seem to see a vision of the Christianizing influence of this people on those eighteen villages over which they have charge. While we rejoice at what has been done, we are also saddened to think of the other villages which have been asking and waiting, but so far have waited in vain. To see these children of the kingdom asking for the Bread of Life, and no man to break it unto them, is one of the most sorrowful scenes God's people ever looked upon.

Dr. Butler says there are at least one hundred villages in a condition similar to Shahi; and surely there must be one hundred churches among our ten thousand that would reach out a helping hand to this people. This is not a question of ability, but of inclination. We may be poor, but the world is rich, and when we have done our part, He who owns the silver and the gold, and the cattle upon a thousand hills, will unlock these treasures as in the past, and provide His people with the necessary means.

Write to Rev. Wm. Butler, D. D., Newton Centre, Mass., for particulars, and make your chapter a direct factor in building up our Lord's kingdom "in the regions beyond."

Atlantic, Mass.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

R. S. DOUGLASS.
First Vice President.

OUR AIM: The development of Christian character.

Preaching Services.

The size of the congregation is important—In towns indicating the permanent element of church strength; in cities indicating the hold upon the masses.

HOW SHALL WE GET LARGE CONGREGATIONS?

The League should draw the congregation; the minister should hold it, and vice versa, by means of

I. Visiting.

II. Welcoming.

III. Personal Attendance.

Visiting.—1. Direct. (1) Every League member personally responsible for calling on every one they know to be non-churchgoers, and inviting them to preaching service. (2) Special organizations for visiting, subject to the direction of the pastor and of the president and first vice-president of the League. (3) "Recruiting Squads" of young people. (4) "One-a-week Bands" of those who will agree, when possible, to give at least one invitation a week to non-churchgoers. (5) "Captains of Pews," who will each undertake to keep one pew filled with non-churchgoers. (6) "Visiting Committees" of consecrated women, who will make this their first and principal church work. (7) When any member of a family attends any service, call at once on the family and invite the others. Keep calling till they come or definitely decline the invitation. (8) Find out all families and individuals not churchgoers and see that they are invited to church. (9) Don't require the pastor to put his time into calling on you to keep you from backsliding; give him all his time for aggressive work.

2. Indirect. (1) Small cards of invitation with printed services for distribution. (2) Large printed cards to hang in public places. (3) Invitations mailed to those stopping at hotels and boarding-houses, whose names can be obtained of hotel clerks or from the register. (4) Blackboard on front of church, neatly lettered, announcing at least all special services. (5) Advertising in the newspapers all Sunday and all special week-day services. (6) "Gospel Carriages" in cities for street preaching, with League musicians and singers. One League by this means has drawn apparently hopeless cases to church. (7) "Gospel Push-carts" for city alleys too narrow for Gospel Carriages.

"I am made all things to all men, that I might by all means save some."

Plymouth, Mass.

Dept. of Mercy and Help.

ALTA C. WILLARD.
Second Vice President.

During the last few weeks a number of things have been brought to my attention that belong to this department.

Some members of the League formed themselves into a quartet and learned songs of temperance and Christian love. They were called upon to help the services held at the Industrial School, and did so by their songs. Often those who have charge of the jail or the Mercy Home request the

League to sing at these places once during the month, for it has been found that some hearts can be reached in this way and good results follow.

If the pastor takes his turn with the other pastors of the city in conducting meetings at the Ladies' Aid Hospital, let the League follow in a body and by a regular League prayer-meeting give to these aged people a glimpse of young Christian life and experience.

Temperance papers could be distributed to the children that would please and instruct them.

The members of one League take turns in calling for two blind sisters and escorting them to and from the church each Sunday. This could be done not only for those who have lost their sight, but for those who are spiritually blind and who do not care enough to attend church to go alone.

Manchester, N. H.

Dept. of Literary Work.

ALFRED S. ROE.
Third Vice President.

James Russell Lowell.

February is conspicuous as the birth-month of two of America's most famous poets—Longfellow and Lowell. But as the 22d comes before the 27th day, we will give this month to him of the "Biglow Papers," reserving the older writer till March.

As Washington's birthday is a legal holiday in nearly all the States, why will it not be a good plan to add to the interest of the day by giving up its evening to the consideration of the life of one who was in every sense a patriot and a scholar? Cyclopedias, and newspapers of August, 1891, will give necessary data concerning his life, but it will be well to have access to Underwood's life of the poet to secure a discriminating estimate of his worth in the world of letters.

Of course some of the Leaguers may have read enough of Lowell to have formed opinions of their own. Such members will be ready to discuss his merits knowingly; but it is fair to assume that the majority of our Epworthians have read but little of his glowing verse. I state this from the fact that nine-tenths of the people of today, young and old, read very little aside from the daily papers, and they contain scarcely any literature higher than Bill Nye and James Whitcomb Riley. Lowell was a conspicuous figure in our literature many years ago, and his prose and verse will continue to be read by those who love the best of everything long after such ephemeral lights as those mentioned have been effectually forgotten.

Perhaps some of the readers of these words live near Cambridge. If so, visit Lowell's old home at Elmwood. You will be cordially received. Look through that beautiful study. Glance through the window at which he stood when he "thought of a mound in sweet Auburn," and you may see where he is slumbering with his loved ones; then come home and tell to your associates the story of your trip. Learn to recite "The First Snow-fall"—one of the most beautiful poems in our language, fit to rank with the immortal "Elegy on a Country Churchyard." "An Autograph" should be committed to memory by every man and woman who has the slightest aspiration in living, for

"Not failure, but low aim is crime."
"The Courtin'" will please many, for Lowell is a master of humor. The "Commemoration Ode," fitly discussed, will give the participants a good notion of Lowell's feelings concerning the War of the Rebellion. Should you read the "Biglow Papers," first series, you will have a good comprehension of the way the North looked upon the Mexican War. Should you be prompted to take up Lowell's prose, his "Among My Books," first and second series, will afford food for thought and reflection for many a day and evening. In fact, that reader who can read and digest Lowell's prose, appreciating all or even the most of his allusions, is ready to take pleasure in the very best expression in our language.

Lowell's writings are published by Houghton, Mifflin & Co., of Boston, and they are issued in so many forms that they will fit the size of almost any purse.

Worcester, Mass.

Dept. of Social Work.

MINKIE O. SPARE.
Fourth Vice President.

A musical evening is always delightful, and one of the Kinder Symphonies can be used with very satisfactory results. There are several very good ones to choose from, many of them employing seven or eight instruments in addition to the piano, and others may be added. Haydn's "Toy Symphony" is good, and another called "The Sleighing Party," op. 193, by F. X. Chevral, is particularly fine; the one with the piano score arranged for four hands is much simpler and fully as pretty. The symphonies would require a number of rehearsals, but I think the entertainment would prove extremely enjoyable.

There is an amusing game called "Conundrums." The company is arranged in a circle, and the person on your left whispers a name, while the one at your right mentions an object. You then repeat aloud the conundrum and give an answer. For instance, you have given you the name, "George Washington," and the object, "Bunker Hill Monument," then the conundrum will be, "Why is George Washington like Bunker Hill Monument?" This you must answer. Of course the names of the friends taking part in the game may be used, and often the answers are very amusing.

Newton Centre, Mass.

A BOY HERO.

In heartless Paris, with foreign eyes
Seems made of mirrors, gaslight and display,
A splendid building's walls began to rise,
Ascending stone by stone from day to day.

High and more high the pile was built well,
And scores of laborers were busy there,
When suddenly a fragile steeple fell,
And two strong workmen swung aloft in air.

Suspended by their hands to one slight hold
That bent and creaked beneath their sudden weight;
One worn with toil and growing gray and old;
And a mere boy, just reaching man's estate.

Yet with a hero's soul. Alone and young,
Were it not well to yield his single life,
On which no parent leaned, no children cling,
And save the other to his babes and wife?

He saw that ere deliverance could be brought
The frail support they grasped must surely break;
And in that shuddering moment's flash of thought
He chose to perish for his comrades' sake.

With bravado such as heroes seldom know,
"The right," he said, and, loosing his strong grip,
Dropped like a stone upon the stones below,
And lay there dead, the smile still on his lip.

What thought no laurels grow his grave above,
And o'er his name no sculptured shaft may rise?
To the sweet spirit of unselfish love,
Was not his life a glorious sacrifice?

—Harper's Young People.

OUR LEAGUE SCRAP-BOOK.

A Genius for Helping Folks.

"There is a man," said his neighbor,
speaking of a village carpenter, "who has done more good, I really believe, in this community, than any man who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little he can put down on subscription papers for any other object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in the winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets." —Christian Observer.

When Before the Camera.

Look as you always do. The attempt to put on an extraordinary expression for the occasion has spoiled many a picture. The instantaneous plate is a grand thing in the hands of the operator of judgment; he can snap the shutter when he sees the natural expression and before his sitters has assumed an expression for the occasion. This is desirable and, to the person of good sense, satisfactory.

Remember, the photographer is not to make your looks; he is to copy your looks. He will endeavor to execute it to the best advantage; but it must be as you are, and not as you would like to be.

I cannot conclude these few words of advice to women when sitting for their portraits, better than by saying briefly: Dress simply and becomingly; act in your natural manner; be yourself. Then, if the operator be a good one, you will get a satisfactory picture. —A. BOGARDUS, in *Ladies' Home Journal*.

He was an Old Family Friend.

An old man was leading a thin old horse across the commons in the northern part of the city, when a passer-by asked him where he was going.

"I'm searching for a bit of green for the poor beast," he answered.

"I'd send him to the bone-yard or the glue factory," said the other, contemptuously.

"Would you?" asked the old man, in a trembling voice, "if he had been the best friend you had in the world, and helped you to earn food for your family for nearly twenty-five years? If the children that's gone and the children that's livin' had played with their arms around his neck, and their heads on him for a pillow, when they had no other? Sir, he's carried us to mill and to meatin'; an', please God, he shall die like a Christian, and I'll bury him with these old hands. Nobody'll ever abuse old Bill; for, if I go afore him, there are those who will pay to look after him."

"I beg your pardon," said the man who had accosted him, "there's a difference in people."

"Ay, and in horses, too," said the old man, as he passed on with his four-footed friend. —Philadelphia Times.

General Booth's Love Story.

There is not a more wholesome love story anywhere in contemporary literature than this of Catherine Mumford and William Booth. The young man was appointed one day to preach at a small chapel connected with the Reformers in Clapham, which Mrs. Mumford and her daughter at this time attended. The latter declared that the sermon was "the best she had yet heard" at the chapel. The preacher and his hearer met soon afterwards and experienced a strong mutual attraction. A statement eminently characteristic and charmingly naïve of the qualities she would require in the man to whom she could give her heart evidently pointed to Mr. Booth as, for her, a heaven-born suitor. "I was determined that his religious views must coincide with mine. Secondly, I knew that he should be a man of sense. I knew I could never respect a fool. The third essential consisted of one's views and tastes, any idea of lordship or ownership being lost in love." In addition, she wished him to be a total abstainer, that he should be "a minister," and that, as a matter of her private fancy, he should be "dark and tall," while she confessed to a special liking for the name of "William." Measured by this catalogue of qualities, Mr. Booth seemed made to order. The noble ideals of marriage and of parenthood, not only dreamed but realized by this well-assorted pair, the perfectness, the happiness, and noble issues of their union, have, in our view, been a power for good in their generation, as presenting an object-lesson on the highest form of domestic relationship only less valuable than their public work. —Christian World (London).

Brevity.

The demand for brevity is everywhere heard. Sermon, story, poem, must be short. To be eloquent, witty, pointed, in a newspaper paragraph or a five-minute speech, is the coveted art. It is even observed that

God, when He created the universe, obeyed the law of brevity; for He said, with sublime directness, "Let there be light!" Caesar's "Veni, vidi, vici" has been the admiration of all succeeding ages. The religions of the world have been condensed into mighty words. There are words of weight and momentum that we know are half battles; and the greatest thoughts of all time have been put into words, not into addresses or a dribble of commonplaces. The great orators of antiquity were mainly short, and for this reason they have been remembered. Paul's sermon on Mars Hill was condensed into a paragraph, but none other save that of the Great Exemplar was ever more memorable. The human memory is a defective and imperfect thing, capable of holding but few consecutive impressions, and even those must be deeply stamped to be retained. —Christian Register.

How to Treat a Sweetheart.

Because a man loves you, is that any reason why you should be inconsiderate of him? writes Ruth Ashmore in her "Side Talks with Girls" department in the *Ladies' Home Journal*.

Because he loves you, shall you give no thought to the words you say to him? Because he loves you, shall you laugh at his affection, and think his expressions of it are funny?

Because he loves you, shall he be the last to be thought of? Because he loves you, shall he be treated so that he wonders, after all, if you have any love for him?

Because he loves you, shall you seem to put a tax on him in the way of presents and entertainments that, it is just possible, he cannot afford?

Because he loves you, shall you never think it necessary to say the sweet words of thanks for the courtesies he shows you? Because he loves you, shall you not think it necessary to be at your best and sweetest for him?

Oh, you foolish girl! If this love is worth having, if this love is real and true, if it is really your sweetheart who has come, then you possess a great treasure, a treasure which you may lose some day if you are not careful. Love is lost by thoughtlessness, by inconsideration, and by selfishness more than by any other way. Do you want to lose your love? It is like those old Venetian glasses, fine, slender and delicate, pour into one all the great wealth of your affection, and the glass will hold it, but let one drop of the poison of self will or indifference get there, and the glass is shattered into a thousand pieces.

"I Would be Patient for a Little."

These were the words which I heard a poor wife who was an invalid, saying to a husband who was cross and impatient with her. She felt that she could not last long with her racking cough, and quietly remarked: "If I were you, I would be patient for a little." We should be more patient if we reflected that the state of things to which we object is generally a transitory one. Do you not get on well with your husband or wife? All too soon death will separate you. Is your child tiresome? It is the effect of immaturity; the tree will soon be grown up. Are you in pain? If severe, it will not last long; if it last long, it cannot be very acute. Are you unable to suffer fools gladly? You would be enabled to do so if you reflected that your poor fools cannot become wise in a moment; you must give us time. Is the world all wrong? The Lord is at hand to set it right, and He is only not in a hurry because He is eternal. "If I were you, I would be patient for a little." —The Quaker.

"A Bond."

A devoted family of the Society of Friends was deeply afflicted. They had lost their property, and were left almost penniless. The wife was sad and lonely, and almost ready to despair; but the dear old man was cheerful. The wife was almost ready to "curse God, and die." She was astonished at the coolness with which her husband met his lot; so she asked him one day:—

"Husband, how is it that you bear this trouble so well? It almost crushes me to the earth."

"Why, wife, we are not quite so bad as you imagine. We have one bond left which we can live upon."

"Way, husband, what bond do you mean? I thought all was lost."

"Oh, no! Here is one bond and I will read it to you. It is in the old family Bible, and reads as follows: 'I will never leave thee nor forsake thee.'"

His wife inquired, "Do you call that a bond?"

"Yes," he replied; "it is the word of God, and cannot fail."

Dear reader, the common trials of life will come upon you, and you will have sorrow upon sorrow, and you will need some strong arm to lean upon, some refuge to fly to, some bond which will do to live upon. Now is the time to secure it; now is the time to live so near to God that all will be well in the deep of sorrow.

But I am writing to some who are in trouble already, and they need help now. Then take the Quaker's bond: "I will never leave thee nor forsake thee." God's promises are always "Yea, and Amen." He will be with you in six troubles, and in the seventh He will not forsake you. —Zion's Watchman.

The Brownings.

All the more vivid is the recollection of the peaceful home, of the friends who are no more, when the lady of that kind heart is estimated in her safe corner, with her little girl curled up at her side, the door opening and shutting meanwhile to the quick step of the master of the house, to the life of the quiet without as it came to meet her in that quiet room. The hours seemed to fly. Whether at Florence, at Rome, at Paris, or in London once more, she seemed to carry her own atmosphere always—something serene, modestly, absolutely artistic, and yet impassioned, noble, and sincere. I can recall the slight figure in its thin black dress, the writing apparatus by the sofa, the unpretentious implements of her magic. "She was a little woman: she liked little things," Mr. Browning used to say. Her miniature editions of the classics are still carefully preserved, with her name written in each in her delicate, sensitive handwriting, and always with her husband's name above her own; for she dedicated all her books to him. It was a fancy she had. Nor must his presence in the home be forgotten any more than in the books—the spirit of domination and inspired common sense which seemed to give a certain life to her vagrant visions. But of these visions Mrs. Browning rarely spoke; she was too simple and practical to indulge in many apophoretics. —Records of Tennyson, Ruskin, and Browning, by Anne Ritchie.

A HALF-DOZEN HELPFUL BOOKS.

OLIVE E. DANA.

THE resolve to read during the coming twelve-month six books "carefully selected, and calculated to broaden and deepen the Christian life," may in its fulfillment exert an influence more potent and gracious than many New Year's resolutions of greater scope and more ardent aspiration. It is true, as a teacher of the day apply puts it, that "the spiritual is based upon the intellectual;" and it is usually futile and not seldom hazardous to attempt to build up the former without enriching and strengthening the latter. Not a little current religious reading, sincere, devout, and, in its own way, stimulating, is open to criticism just here. And really helpful books may differ widely both in the kind and in the degree of their helpfulness.

In order that the young Christian's spiritual life may be made broader and deeper, he needs to have the Christ-life set before him in all its benign aspects and relations. He needs to have a vision of its ideals, and needs to learn, too, how far they have been realized. He needs to see what Christianity has accomplished, against what odds it has struggled, through what adverse conditions it has become victorious. He ought to see the application of its principles to the everyday life of his own time. He needs to become acquainted with the noblest types of character it has produced, to behold the flower of its thought, and inhale the fine fragrance of its purity and consecration so far as human life and speech have yet embodied them.

As auxiliary to these ends, and as contributing materially to the promotion of spiritual culture and the formation of Christian character, the following books are recommended. All of them are known to me through careful reading of them; some of them by repeated re-reading, while some are the cherished companions of years. The most of them are comparatively recent books; some are already familiar to many readers (though I have purposely omitted the best known), and one or two are classics. Double the half-dozen are named, in order that the reader may have a margin of choice, and because some of them may have been mastered already. The books are:—

NATURAL LAW IN THE SPIRITUAL WORLD. By Prof. Henry Drummond. (James Potts & Co., New York.)

THE GREATEST THING IN THE WORLD. By Prof. Henry Drummond. (James Potts & Co., New York.)

THE IMITATION OF CHRIST. By Thomas à Kempis. This well-known devotional work is published in many forms, and among the editions is a metrical version said to be more faithful in its rendering of the original than any other translation.

THE STRUGGLE FOR IMMORTALITY. By Elizabeth Stuart Phelps-Ward. (Houghton, Mifflin & Co., Boston.)

THE INFLUENCE OF JESUS. By Phillips Brooks. (E. P. Dutton & Co., New York.)

LIFE AND LETTERS OF JOSEPH HADY NEEBMA. By Arthur Sherburne Hardy. (Houghton, Mifflin & Co., Boston.)

ERN-HUR. By General Lord Wallace (Harper & Brothers, New York.)

IN HIS NAME. By Edward Everett Hale (Roberts Brothers, Boston.)

LIFE OF AUSTIN PHELPS. By his daughter, Mrs. Phelps-Ward. (Chas. Scribner's Sons, New York.)

THE DESTINY OF MAN. By John Fiske. (Houghton, Mifflin & Co., Boston.)

SOME HERITAGES OF YESTERDAY. By Rev. S. E. Harkness. (Houghton, Mifflin & Co., Boston.)

LIFE OF JONATHAN EDWARDS. By Prof. A. V. G. Allen. (Houghton, Mifflin & Co., Boston.)

AS IT IS IN HEAVEN. By Lucy Larcom. (Houghton, Mifflin & Co., Boston.)

THE PHILIPPS-KEMPTER LECTURES. (Houghton, Mifflin & Co., Boston.)

I have given good measure, but it gives a wider range for selection, and [Continued on Page 3.]

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade mark.

Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS,"—another trade mark.

Pittsburgh. GEO. A. MACBETH

ne ones who would not attend the Fair
It Sunday. The writer would have

Foster; but at the advent of 1848 the school mounted to a noble altitude of prosperity only to fall to a low level during the administrations of Adams and Allyn, when we come to the third period in the history of the Institution in which everything was built and re-arranged. The leader of this period was Rev. Miner Raymond, the greatest man who ever mounted the rostrum — greater than Patten, greater

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The Epworth League.

New England District.
MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.
"We live to make our church a power in the land, while we live to love every church that awaits our Christ."—Bishop Simpson.

WANTED—A CAREER.

"Oh, to do something," my heart kept repeating—
"Something so beautiful, noble or fine,
That bright it should bloom like a flower in the desert;
That clear like a star in the night it should shine!"

Then I looked in the sky; 'twas a quiver already
With star upon star, through the glittering night;
I looked over the land; 'twas a flutter with flowers;
What need of my wish to make it more bright?

Then I looked in my heart, and I saw 'mid its
motives
What from my own vision I gladly would hide:
Commencing with longings for art and for beauty,
Ah, much of ambition, of envy, of pride!

Then I looked where no star beam'd, o'er comes peering
Where the flow'ret is crushed out in the un-
ceasing strife,
The pitiful struggle for mere existence,
That mockery makes of the thing we call life!

And I gave to a child that was waiting with
bunnet
The comfort of the beauty of every day breed;
To a soul that was starving for sympathy's music
A commonplace word of encouragement said.

Oh, rich this new field for my thought and my
labor!
And soothed was my longing for beauty and art;
For a flower sweetly bloomed on my own barren
pathway.

A star softly rose in my own shadowed heart!

—MARGARET C. MOORE in N. Y. Observer.

THOUGHTS FOR THE THOUGHTFUL.

Remember that if the opportunities for
great deeds should never come, the opportunity
for good deeds is never far from you day
by day. The thing for us to long for is the
goodness, not the glory. —Farrar.

The common problem, yours, mine, every one's,
is—
"Not to fancy what were fair in life,
Provided it could be—
But finding first
What may be, then find how to make it fair
Up to our means."
—Robert Browning.

Through every step in life the Shepherd
offers to guide us, if we will but hear His
voice and follow Him. He never promises
smooth paths, but He does promise safe ones.
If we follow Him we may find the steepest
climb a path of pleasantness, and the lowest
valley of humiliation a highway to peace.
—Cuyler.

Ought we not to bless God that, overworked
in a world to whose exacting we consecrate
ourselves, there comes in mercy the evening,
as a silver clasp binding together the day
and the night? Ought we not to have a care
that it be kept bright and pure, suited by no
ill doing or neglect? Not so holy and beautiful
is the evening without, when moon and stars
in all their quiet glory glisten in the
sky, as evening within, where human hearts
beat true and the hours are sacred to the
developing of the best home good. —J. F. W. Ware.

The reverent soul can only say, when the
tenderest cords are snapped, in language
which the thought of a German poet suggests:
"Dear heart, thou canst not with gentle
step; thou hast gone, leaving the gentle im-
pression of thy foot on the path of life; from
whence, and whither? We know only out of
God's hand, into God's hand. The same power
which gave has taken. The same power
which has always presided over our lives and
the lives of all who are near and dear to us
presides over them still. Our life dream, from
being disturbed, a shadow has fallen upon our
hearts; but it is the same universe which
showed us the vision and flooded us with the
sunshine. The questions why it is as it is,
how it is as it is, we answer with Carlyle:
"Sense knows not faith; sense knows not, only
that it is through mystery to mystery, from
God and to God." —FREDERICK A. HINCKLEY,
in "Afterglow."

A streamlet started singing seaward ho!
But found across the path its way planned
A stone, which stopped it with the stern com-
mand—
"Thus far, and never farther, shalt thou go."
And where the tiny stream was wont to flow
A shining lake appeared, with silver strand,
R-freshing flower-strewn fields on either hand—
Reflecting starry skies and sunset glow.
So oftentimes we find our progress staid
By stones that bar the steps we vain had trod;
Whereat we murmur with a sense of wrong,
Unmindful that by means like this is made
That sea of glass where stand the saints of God
To sing the new and everlasting song.
—ELLEN THORNTON FOWLER, in Leisure Hour.

Professor Drummond, in his delightful book
on Tropical Africa, points out that all Africa
is criss-crossed by countless footpaths. They
lead in every direction, and they are all
crooked. A stone is in the way, or a limb
falls across the path, and the first savage who
comes along goes around it. It never occurs
to him to remove it in the interest of the next
traveler. The next comes steps around it
also, and a permanent bend is made in the
path. They have no sense of human solidari-
ty. Where the spirit of Christ has gained a
lodgment, men have come to think of those
who come after themselves. He "makes the
paths straight." Jesus puts His feet upon
upon them who place stumbling-blocks in the
path of human life. He passed through it
Himself, and found it perplexing, painful.
He rolled away the great stone which blocked
up its exit and shut out the view of what
might lie beyond. Through the triumphant
gateway out of which He passed to glory
streams back along the path an illumination
to light the feet and guide the way of pil-
grims following; and they are sustained and
inspired by the song which they hear of
"Peace on earth to men of good-will." —Rev.
S. D. McConnell, D. D.

I suppose the most solemn question which
a man can ask himself is this: Am I as yet
in deed and in truth, a Christian? Now, about
this there will be four opinions—the opinion
of the world, the opinion of friends, your
own opinion, and the judgment of God.
There is, first, the opinion of the world; or it
may be at the other extreme: they may re-
fuse you the name, unless you are able to pro-
nounce the shibboleth of some narrow ortho-
dox. What is your own opinion? What, as far
as you can make it out from His Word, is the
judgment of God?

And now, which of these opinions are you
going by? Are you satisfied if you simply
come up to the world's estimate and can pass
muster in its rough judgment? We are hard
judged by conventionalism in most parts of
life; but surely a man is lost altogether if he
allows conventionalism to come into this
holy of holies of his personality. Oh, shal-

low, shallow, the man who, on this question
of destiny, is satisfied with any judgment
except that which he has anxiously and de-
liberately arrived at in the presence of God!
REV. JAMES STALKER, D. D., in "The
Four Men."

I have found Him of whom Moses and the
prophets did write; I have found how He
comes to man's soul, how He dwells, rules,
guides, consoles, how He suffices. I have
found the Way, the Truth, the Life. Four-
teen years ago I prayed earnestly that He
would be my sole teacher, and show me
the Way of Life—that He would be the
centre of all my studies, all my motions;
and this balm Saturday evening I review
the past, as Jacob did his fourteen years of
servitude. With my staff I crossed the
Jordan; now I am become two bands.
Wonderful guidance! Bless Angel of the
Covenant, who has redeemed me from all
evil!

"More things are wrought by prayer
Than this world dreams of."
—Letters of James Metham.

Men said the old smith was foolishly care-
less as he wrought on the great chain he was
making in his dingy shop in the heart of the
great city. But he heeded not their words
and only wrought with greater painstaking.
Link after link he fashioned and at last the
chain was finished and carried away. In the
time it lay coiled on the deck of a great ship
which sped back and forth on the ocean.
There seemed no use for it, for the great
anchor was never needed and the chain lay
there uncoiled. So years passed. But one
night there was a terrible storm, and the
ship was in sore peril of being hurled
upon the rocks. Anchor after anchor was
dropped, but none of them availed. The
chains were broken like threads. At last the
mighty steel anchor was cast into the sea
and the old chain was quickly uncoiled and
run out until it grew taut. All watched to
see if it would bear the awful strain. It
sang in the wild storm as the vessel's weight
surged upon it. It was a moment of intense
anxiety. The ship with its cargo of a thou-
sand lives depended upon this one chain.
What now if the old smith had wrought
carelessly even on one link of his chain! But
he had put honesty and truth and invincible
strength into every part of it, and it stood
the test, holding the ship in safety until the
storm was over and the morning came. —J.
R. MILLER, D. D., in "Summer Gathering
for Winter's Need."

SUNBEAM AND FIREBRAND.
LUCILLA PAYZANT.

"FOR pity's sake, do put away that even-
ing's mending and come skating!"
The door had burst open suddenly, and a
young girl about fourteen years of age entered
the room. Her face was animation itself, and
contrasted strongly with the thoughtful
countenance of the elder sister who was
sitting near the window with a large basket
of clothes which needed the "stitch in time"
at her feet, and in whose hand was one of
chubby Jimmie's red stockings, which was
decidedly the worse for wear.

The two sisters were unlike in character.
Helen, who was seventeen, had always been
a great help to her mother, trying in every
way to lighten the burden of care which the
charge of a household on a large farm brings.
Of course she had her faults, and not being
as strong as her younger sister, there were
many things she could not do as quickly or
as well as Edith when she tried to help, which
was seldom. Of late the mother had watched
with anxiety the growth of a selfishness and
quick temper in Edith, which, if not curbed,
she feared would cause much unhappiness in
her later life. Helen had grown up and fallen
into the work awaiting her without complaint,
cheering oftentimes her mother's almost dis-
couraged heart with the uncompensated ac-
ceptance of her duties. But Edith was so
different. She did not like work; she was
not satisfied with her lot; and because Helen
and her mother worked without murmuring,
she quieted her uneasy conscience with the
thought that "they were older any way, and
their tastes were not the same as hers, so it
was very different, and not such a cross to
them."

At Edith's imperative words Helen looked
up and said: "I would like to go, Edith, but
this is Saturday afternoon, and you see the
pile of clothes that must be mended and put
away before tomorrow."

"Yes, that's always the way; when I want
you to go anywhere, you refuse. Work,
work, work! Some people are very industri-
ous. I don't see what good it does, any way.
The same basket will be piled just as high
next week. You know you can go if you
want to. If I did not care to go I would say
so, and not try to make out I was such a
saint."

"My child, be careful how you speak to
your sister! Some day, I am sure, your hasty
words will cause you deep regret. Remember,
kind words never leave a sting," said the
mother; while Helen bent a little lower over
the red stocking, and turned slightly to the
window that the others might not see the
tears in her eyes.

"Well, I don't care!" said Edith. "She
knows very well that on school-days I can't
go skating, and in the evenings I have to
study. She can go any evening she likes,
with the boys. If the skating was good on
the intervals I wouldn't trouble her; but it
isn't. The ice is shelly, and you won't let
me go to the mill-pond alone. She would
have done the darned on Thursday evening.
It makes me cross to hear her say in such a
pious tone, 'There is so much mending,' when
she knows she could plan so as to give me
one little bit of pleasure during the week. I
wouldn't be a hypocrite, any way!" And
she rushed from the room as quickly as she
had entered.

By a great effort Helen controlled herself
enough to say, "If you think I ought, mother,
I will go with her for a short time; but you
must promise not to touch the mending.
I wanted to study my Sunday-school lesson
this evening, but perhaps I shall have time
for both;" and without waiting for a reply,
she laid the basket away, Jimmie's half-
darned stocking on top.

It had been what might be called a gray
day; but, as Helen left the room, the sun
suddenly burst through the clouds and a
streak of sunshine came through the window,
falling on the chair she had left and making
a bright pathway across the worn carpet.
And the mother, noticing it, thought how
many times the sunshine had seemed to fol-
low Helen's words and acts. The voice she
heard in the hall saying, "Edith, get your
coat and skates. I will go with you," was
as calm and clear as if nothing had happened,
and in a few moments Helen was at her side
again, kissing her and saying, "Now, little
mother, promise that you will not touch the

basket! I shall not stay long, and the exer-
cise will probably do me so much good that
I shall work twice as fast when I come home."
"I will promise not to go near it until you
come home. Then perhaps I shall have time
to help you."

Helen turned at the door to say, "Remem-
ber your promise;" and then, passing out,
she met Edith at the side door.

Mrs. Moore went to the window and stood
gazing after them. She almost wished that
Helen had not yielded, for Edith could not
always have her own way; and as the blue
and red caps disappeared beyond the spruces,
she turned with a sigh, thinking, "My Sun-
beam and my Firebrand."

The sisters talked but little as they passed
along. Edith was quite ashamed of her con-
duct, but was too proud to say so. She felt
uncomfortable, and almost wished Helen had
been obstinate and had stayed to finish her
work. But at last she said to herself, "The
air and the exercise will do Helen good, any-
way."

There had been two or three days of thaw.
Helen had been on the mill-pond Thursday
evening with her brothers, and then there
was water on the ice. On Friday evening
the cold weather had set in again, and the
skating was good. The pond was really the
part of the river between two saw-mills,
which were two miles apart. The upper mill
was in operation, but the company which
had owned the lower one had failed years
ago, and the building was deserted, and in a
dilapidated condition. Hills covered with
trees rose on either side of the water, and
there were two or three bends in the river,
the upper mill could not be seen from the
lower one.

The girls walked half a mile before
coming to the lower mill, then, sitting on
the log, they put on their skates. Edith was
the first to be ready, and away she started
over the glassy ice; but by the time Helen was
on her feet, Edith's left skate had slipped
off and she was making her way back to ad-
just it to her boot. Perhaps you have been skat-
ing when the skate has loosened, and you
have tried to wrench it, now getting it too
tight, and then too loose, and have started
only to have it slip off again just when you
were sure it would stay.

Such was Edith's experience that after-
noon; and it did not tend to improve the
state of her feelings. Several times Helen
offered to assist her, but she said it was of
no use for both of them to waste their time.
She could wrench it as well as Helen could.
Time after time she tried, and, as she looked
up to see Helen spinning over the ice, how
she wished she had not mentioned skating
that afternoon. It was so cold sitting there
on the log, and she had so longed for skat-
ing. She thought she had been more than
punished for her hasty words, as she recalled
her mother's warning, "Some day, I am sure,
your hasty words will cause you deep re-
gret." She felt that they had already. She
deeply regretted that she had uttered them,
for she might at that moment have been
seated comfortably in the rocking-chair finish-
ing her book. The skate had never acted so
before that she could remember, and she did
not see why it should now. It slipped at the
toe. Ah! why didn't she think before
that sometimes the boys put a little piece of
leather between the skate and the sole of the
boot? Happy thought! She had not a piece
of leather, but perhaps a chip would do.
At last she found one, and just as Helen
came up to her, with cheeks all aglow, she
knew her skate was firmly fastened.

"Edith, I think we ought to go now," said
Helen. "I promised mother I would not
stay, and it is quite cold here."

"Yes, of course, just as I am ready to skate
you must make me go home!" replied Edith.
"I haven't had a decent skate yet—haven't
even crossed the pond, and the ice is lovely.
I don't think it would hurt you to stay a few
moments longer. I am not frozen yet, and I
have been sitting on this cold log, while you
have been moving about."

She did not glance at Helen's face, but
looked moodily down the river.

"Very well," said Helen. "I will skate
once more to the bend, and when I come back
we must go home."

"I wouldn't be so selfish," Edith exclaimed.
"It will only take you a few minutes to go to
the bend and return, and I shall hardly have
commenced to skate. Go up to the Point
where we had the bonfire last New Year's
day, and when you come back I will go with-
out a word."

The tone which she used in saying this
went to Helen's sensitive heart. She was self-
ish! Her voice trembled as she said, "All
right!" and Edith, lifting her eyes, caught
the pained look, and a moment later felt sorry
the words had been spoken. Again her moth-
er's words came to her, and this time she was
truly sorry, not selfishly so. But Helen was
already on her way to the bend, and
starting after her, Edith was gaining on her
when her skate caught in a crack in the ice,
the chip split, she went down, and her skate
came off again. She was not hurt, and, as she
looked up, Helen was disappearing around the
bend. She made up her mind not to try
again. She would walk back to the log and
wait for Helen.

She sat down at first, and then, to keep her-
self warm, walked across the river and back.
If she had only gone home when Helen
wanted her to! Or if she had let her skate
simply to the bend and back! It was such a
distance up to the Point! A third time
she walked across the river, and she could
still see Helen's pained look, and she thought,
"How hateful I was to speak so to her! I
will help her mend the clothes when I go
home, and she will see by that that I want to
mend my ways." She smiled at this.

Looking up the river, after she had crossed
it for the fourth time, she saw two or three
young boys whose fathers worked in the
mill. They had just come on the ice from
the opposite shore, and she watched them
while they ran races from the pier to the
bend and back. Still Helen did not come.
At last the boys skated down towards the
mill, and, noticing her, asked why she was
not skating.

"My skate would not stay on," she re-
plied. "I wish one of you boys would skate
up the river and tell my sister to hurry. I
am almost frozen. She went up to the Point
on the island."

Willie Paine looked up quickly. "Why!
the ice is very thin way above the bend.
Yesterday it was open up there, and last

night was not cold enough to freeze it deep;
and away the boys started, while Edith ran
along after them as fast as she could over the
slippery ice, hoping the best, but fearing the
worst. As she came to the bend she paused
for an instant, dreading to pass around it.
She never forgot the awful moment when she
glanced up the river to the Point, and saw
nothing but the boys, standing in amazement
a few feet ahead of her, and a blue speck on
the ice half way to the island. That was all
—all! And yet she could see Helen's pained
eyes bent down upon her, and it seemed as
though they said, "My dear, some day your
hasty words will cause you deep regret."

How she received strength to get home and
tell the heart-breaking news, she often won-
dered.

For weeks Mrs. Moore dreaded to remove
the clothes from the basket she had prom-
ised not to touch until Helen returned. Jim-
mie never wore his red stockings again, for
Edith had the half-darned one with the
needle still in it, while Mrs. Moore has the
other.

In subsequent winters, when her heart
seemed tried and self was striving for the
mastery, Edith would take her skates and
spend a solitary half-hour on the mill-pond,
and come back with the clouds cleared away.

Long after, when Mrs. Moore could allude
to it without breaking down, she used to
say, smiling affectionately at her only daugh-
ter: "My Firebrand and my Sunbeam both
came back that Saturday, but united in one
person." And to Edith these are the sweet-
est words that could be said.

Remember, young friends, that kind words
leave no sting, and that hasty words cause
much regret. Your experience will not, per-
haps, be as sudden and as harsh as Edith
Moore's; but happy are those who have no
remorse in thinking of the points of contact
with a life that is ended!

WHEN HE SAW HER LYING DEAD.

SHE had certainly been a trying mother. While
there are trying people in the world, it follows
naturally that some of them will be mothers, and
Dorcas Hanson's wife was one of them. The
Dorcas was of German descent—and perhaps some
of the composure of his nature came from that. He
was a stout sort of a man, some people said; but
that was just what Dorcas Hanson was not.

He was simply a patient man, believing that God
ruled the world, and that it was an ill thing to pull
against Providence. Moreover, he had in him a
wonderful capacity for unselfish and long-enduring
love.

He had married Jane Grey because he loved her,
and he loved her still, when she was fifty years
old, a wiry, fretful woman, in whose word and
deed there was no suggestion of her sweet youth
left for any other eyes than his. He looked at
her through the mists of vanished years, and saw
some second-sight of the heart the roses of long
ago on her cheeks and the light of other days in
her eyes.

But that was what her son could not do. He had
no memories of days older than himself; and ever
since he could remember she had been fretful and
hard to please. Only when he had been ill, at times,
she had nursed him so tenderly that he began to
find on the mother side of her nature, and half-longed
to be ill over again, when he got well and all this
unwanted softness vanished.

He used to envy boys who could go to their moth-
ers with all their little troubles and joys—their fail-
ures and their successes. His mother desired, in-
deed, to be informed of his; but she seemed to him
in the first place to claim his confidence as a right,
and then to use it as a text for fault-finding. So,
instead of trying to draw her out with the sunning
of his love, he shut his heart away from her, and
never spent a moment with her that he could pos-
sibly avoid. Thus there grew between them a sort
of wall, over which she looked at him sometimes, as
he then thought sullenly. He knows now, too late,
that it was with dumb longing in her eyes.

For suddenly she was taken ill, and her illness
was sharp and short. Her son was away from
home. They sent for him; but when he came it
was too late for her to turn back from the gate of
the other world to speak some last word for this
He went into the house, into the well-known room,
and there he saw her lying dead.

"Did she leave any last message for me?" he
asked his father, who sat beside the bed, gray with
his unspoken sorrow.

"Not exactly. She only cried out, just as she
was going: 'Oh, if Charley and I could only have
been like other sons and other mothers!' And
then, before I could answer her, she was gone. I
always knew you didn't understand her, Charley,
but she loved you, all the same. She never had one
day of really good health after you were born, and
she suffered so she couldn't be gay and chipper and
easy-going. But she did love you, Charley."

And there she lay, dead—and the boy felt that if
he had but drawn nearer to her, and warmed her
with his love, he might have found out her suffering
and cheered her with his tenderness, and tasted the
sweetness of being "like other sons with other
mothers." And so knowing, over his heart there fell
the shadow of a sorrow and a self-condemnation
which will not leave him while life shall last.

Ah! let us be tender and pitiful to our own, now,
today, and not wait until we see them lying dead.—
Yoda's Companion.

LEAGUE PRAYER-MEETING TOPICS FOR FEBRUARY.

REV. MATTHIAS R. KAUFMAN, A. M.

Feb. 5—"No Neutrality." Matt. 12: 30;
1 Kings 18: 21; Isa. 50: 7; 2 Cor. 6: 17, 18;
1 Peter 3: 15.

At the opening of the slaveholders' rebellion,
Stephen A. Douglass thrilled the Union
heart by a great speech delivered at Chicago,
in which he declared: "The coming struggle
admits of no neutrals." Every citizen must
be either for or against the government. Neu-
trality is impossible in such a crisis. The
deepening of the awful strife demonstrated
this truth. In the old, old conflict of the
ages between right and wrong this same fact
stands out in clearest light. Attempted neu-
trality is actual opposition. Christ settles
the question thus: "He that is not with Me
is against Me." The "sloughy servant," the
"foolish virgins," the neglecters of Christ's
suffering ones, are those who receive direct
condemnation. People "on the fence" are
disgusting to those who take sides. During
the great Reformation the papists charged an
eminent opponent with neutrality. Painting
him suspended between earth and heaven,
they thus indicated that he belonged to
neither, being unfit to live on earth and un-
worthy to enter heaven. Many men abhor
this fault. Browning deemed spiritual lassitude
the worst of sins—the sin of lost
spirits:—

"The sin I impute to each frustrate ghost
Is, the unlit lamp and the unlit log."
By flinging neutrally away and taking a

decided stand with Christ, immense advan-
tages are secured.

1. *Conscious safety.* Going clear over on God's
side must be right; and there is no certain security
in this world save at the post of duty. Years ago I
heard a public speaker declare that the only safe
place on earth for Daniel, at that particular time,
was in the lions' den. He was there because loyal to con-
science, and God is pledged to care for those who are
true to Him.

2. *Superior associations.* The sublimest thought,
purest sentiment, clearest truth, as well as the best
society in the truest sense, are all on this side. In
God's home will meet the elect and select of all cen-
turies, the choicest spirits of the universe. "If any
man serve Me, him will My Father honor." "The
glory which Thou gavest Me I have given them."

3. *Opportunities for usefulness.* These are af-
forded the positive Christian. The indifferent man
cares not for them, and is unprepared to improve
them when they come. No great seeking, purpose
to benefit humanity stirs his soul. Only the earnest
heart catches from Christ the high meaning of life
and in its measure becomes a savior of men.

4. *Satisfying blessedness,* which, as Carlyle cor-
rectly affirms, is far above mere happiness. In God's
presence there is sunshine. Earth has no permanent
satisfaction for man save as he works to the divine
plan for his highest being. He was made for
growth. His soul is constructed for the reception
of God, and only by becoming thoroughly allied
with Him can he ever enter into fullness of joy. At
this abundant, sparkling fountain the neutral man
has never quaffed.

5. *Certainty of ultimate victory.* Such an assur-
ance is a constant inspiration. Christ is a conquer-
ing King. All His faithful subjects will share in
His trophies—aye, do share in His trophies even
while the campaign is in progress. This fills each
day with joy and paints a brighter tomorrow.
On moves the decided Christian from conquest to glory
while the world-beatnails lag behind, subject to the
numerable annoyances and perils. Aias! for the
glorious neutral! Hall to the glad-hearted, positive,
victorious Christian!

Feb. 12—"God's Method in Conversion." Matt.
9: 27; Mark 10: 46; John 9: 6, 7; Acts
8: 30-40; Acts 9: 3, 4, 18; Acts 10: 3, 22, 44-
48; Acts 16: 14, 15, 27, 30, 33.

The strict meaning of conversion, as used
in the New Testament, is to "turn about;"
but by it we usually understand regeneration.
The converted soldier testified that, to him,
it was "right about face." Marching in the
wrong direction, he heard the Captain of his
salvation command, "Halt! About face!" He
instantly obeyed, turned in directly the
opposite course, and thereafter marched and
fought against Satan's hosts. He was con-
verted by his one decision, and regenerated
by the Holy Ghost.

1. *Three agencies employed:* (a) Christ whose
finished work is the foundation. (b) The Holy Spirit
who convicts of sin and renews the penitent heart.
(c) The individual who co-operates with the Spirit.

2. *Three steps:* (a) Consciousness of lost condition
without Christ. (b) Such sorrow for sin as leads to
its abandonment. (c) Unconditional surrender to
Christ through faith in Him as the only Saviour.

3. *Manner.* Ah! what differences here! Perhaps
no two are precisely alike. Much depends upon
natural temperament, age, degree of sinfulness, early
training, etc. We may well imagine that ardent,
impulsive Peter accepted Christ with much demon-
stration, while calm, considerate John would sub-
mit in a loving manner. Saul was converted under
the glare of the upper world, while the circumspect
Nicodemus came at a midnight hour. The Great
Physician gave sight to one blind man by touching
his eyes; for another He made a poultice of spittle
and clay; and for a third He only spoke the word;
but they could all see afterwards. His work was
done. The manner varies, but each genuine case
is rooted in the same ground and yields the "white
flower" of a renewed soul. While it may seem
very desirable to know the exact date of conversion,
it is not really essential. Multitudes of excellent
men and women who enjoy the experience of adop-
tion into God's family, and whose lives bear beau-
tiful Christian fruit, cannot tell the time when the
Christ-life in them began. They are delightfully con-
scious of a vital union with Him. As true branches
they abide in "the true Vine."

A TEN-POINTED "QUIZ."

1. May we know that we are converted?
2. What are the evidences?
3. Like what must we become in order to enter
the kingdom of heaven?
4. What are some of the inducements to become
converted?
5. What are some of the hindrances?
6. When should this change of heart be sought?
7. What are common excuses for delay?
8. What are the dangers of procrastination?
9. Are you converted?
10. Are you doing what you can for the conversion
of others?

Feb. 19—"Christian Faith." 2 Cor. 13: 5;
Gal. 2: 20; Eph. 3: 17; Thess. 5: 8; 1 Tim.
6: 12; Heb. 6: 12; Heb. 11: 1, 4, 5, 8, 9, etc.;
James 1: 3; 1 Peter 1: 7.

There is a steel magnet which, in a small
way, is quite interesting, particularly to
children. It received a somewhat permanent
magnetism from the loadstone and in some
sense may represent those who are living
away from Christ. But there is a larger and
far more important magnet made of soft iron
and having a coil of copper wire about it.
When the battery is in readiness and the con-
nection complete, it possesses many times
the strength of the steel magnet. This is
the Christian, surcharged with divine mag-
netism, faith forming the connection. Thus
Christ becomes an indwelling and outgoing
power. This hold we have upon Him and He
upon us constitutes our Christian faith. Its
manifestations are,—

1. *Light.* In darkness it is difficult to exercise
power of choice. It is only when light is granted
that we are enabled to see the difference between ob-
jects. Christ is the Light that is come into the world,
and those united to Him spread the light by reflec-
tion.

2. *Preservative qualities.* Those who are blessed
with Christian faith have power to preserve society
from social and moral decay, as well as to perpetuate
and promote all that is good. How necessary that
such soul should never lose its savor!

3. *Beneficence.* Give! Give! Give! This is the
vital element in living, the continual outflowing of
the hidden power of life, and all are blessed who feel its
benign influence.

"As some rare perfume in a vase of clay
Perfumes it with a fragrance not its own,

The Sunday School.

FIRST QUARTER. LESSON VI.
Sunday, February 5.
Ezra 6: 14-22.

DEDICATING THE TEMPLE.

I. The Lesson Introduced.

1. GOLDEN TEXT: "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122: 1).

2. DATE: B. C. 515.

3. PLACE: Jerusalem.

4. HOME READINGS: Monday—Ezra 6: 14-22; Tuesday—Ezra 6: 1-12; Wednesday—2 Chron. 7: 1-11; Thursday—Ezra 6: 13-22; Friday—Rom. 1: 1-9; Saturday—Psalm 84. Sunday—Psalm 122.

II. The Lesson Story.

The work is done, and the Temple, after twenty-one years of toil and delay and anxiety, stands complete. The free-will offerings of the people have gone in, and the day has come for its solemn dedication. The leaders of the Temple are still living: "The hands of Zerubbabel have founded the foundations of this house, and his hands shall finish it" (Zech. 4: 9, 10). With Joshua, the high priest, he has survived the machinations of "the adversaries." Associated with him are the prophets Haggai and Zechariah—the first venerable and "well-stricken in years," the other younger and uniting in himself the double function of priest and seer. There is no postponement of the consecration service, as was the case with Solomon's Temple, to the autumnal month of festival. The Passover offered a fitting opportunity, and on "the fourteenth day of the first month," or shortly before it, "the children of the captivity kept the dedication of the house of God with joy." Seven hundred victims were offered in sacrifice, and besides these "twelve he-goats," as the Scripture says, "a significant act, showing that the returned exiles, though chiefly of Judah and of Benjamin, regarded themselves as the representatives of the entire commonwealth of Israel. The priests and the Levites were set in their courses, according to the laws of Moses and the institutions of David—the four courses that returned being divided each into six, thus restoring the original number. The Dedication was followed by the paschal festivities, which were celebrated with unusual fervency and thankfulness, "for the Lord had made them joyful, and turned the heart of the king of Assyria unto them."

The new edifice was not inferior in size to its predecessor—indeed, it must have been larger, if the measurements decreed by Cyrus were acted upon—but it fell far short of the first Temple in the splendor of its ornamentation. Further, it lacked the sacred relics. The Ark had vanished, and with it Aaron's rod, and the tables of stone, and the vase of manna. In the Holy of Holies the Shekinah no longer rested between the cherubim; the fane was empty and deserted. Even the high priest had lost from his breastplate the precious stones of Urim and Thummim. But despite all these deficiencies the prophet Haggai had predicted a latter glory of the house greater than the former. Dean Stanley notes three marks of difference in the new Temple when compared with the old: 1. The absence from the courts of "those beautiful clusters of palm, and olive and cedar, which had lent a shelter at times to the idolatrous rites that penetrated the sacred enclosure; no tree, no grove, were to be seen within the precincts. 2. The fortress-tower built at the northwestern corner of the sanctuary for the use of the Persian governor, "which became in later times the Tower of Antonia, from which, in like manner, the Roman garrison controlled the proud population of Jerusalem;" also the sign of subjection represented on the Eastern gate (called the Gate of Susa) by a picture of the palace of the Persian king. 3. The division of the court of the worshippers into two, of which the outer was known as the Court of the Gentiles.

III. The Lesson Explained.

1. Elders of the Jews—elsewhere (3: 12) called "the chief of the fathers." Built—The last hindrance, the opposition of Tattenai, the governor of Syria and Palestine, had been overcome. The latter's appeal to Darius had led to a search in the archives for the original permission given by Cyrus to the Jews to rebuild their Temple. It was not found in Babylon, but at Achmetha (Ecbatana), in the old province of the Medes, the record was discovered. Darius promptly and emphatically confirmed it. He sent word to Tattenai and his associates to stop hindering the work, to furnish money and aid from the king's tribute, and admonished them that "whoever shall alter this word" should be hanged upon timber pulled down from his house, and "his house be made a dung-hill for this." The elders, therefore, had been led by the hand in finishing the building. They progressed through the prophesying of Haggai and Zechariah—"We have seen in the last three lessons how stimulating and inspiring these prophets were, and how faithfully they warned the people. Finished it—four years later. The foundation was laid in (a. c.) 521, and it was completed in a. c. 521. According to the commandment of God and according to the commandment of Cyrus, etc. Note the union of the divine and the human. The Persian king "commanded," but they did so because God "commanded." Artaxerxes—referring probably to the king who was on the throne in Nebuchadnezzar's day, and who contributed to the beautifying of the Temple (7: 20). He was the grandson of Darius.

The site was the same as that of Solomon's Temple on Mount Moriah. The top of the hill was a large quadrangle of perhaps 12 acres, 900 feet by 600, so terraced as to be higher in the center than at the sides. It is only about one-third of the size of the court in Herod's time, for several acres had been added on the north before he rebuilt the Temple, and he doubled the extent of the enclosure. The structure, it built according to the decree of Cyrus, was 60 cubits high and 60 long (6: 3), while Solomon's was only 40 wide and 30 high. But it must have been vastly inferior in ornament and splendor (Peloubet).

13. Third day of the month Adar.—This month corresponded to our February

and March of the present year. Says Peloubet: "The month Adar, which was the new moon. The third day of Adar in 1892 was March 21; in 1893 it is February 20; in 1894 it will be February 10." Adar was the 12th month of the Jewish year.

For the greatest enterprise no help is insignificant. Not only were Cyrus and Darius, Zerubbabel and Joshua, Haggai and Zechariah needed; every man who felt a tree or carried a hod was as much needed as they. The perspective of history throws all these builders—Persian king, Jewish high priest, and returned exiles alike—into such picturesque relations that we are apt to forget the hesitancy and staggering with which they did their work. Twice as much time was taken to build the Temple as was needed. For a dozen years the scaffolds stood in air. During nearly all that time there was room for sober doubt whether the Temple would ever be finished; but a thousand little causes (incidental to the work) conspired to favorably affect the minds of Persian and Jew, so that God's plans were at last carried out. No God today, while respecting the free will of the individual, nevertheless so affects all men by His providence as to eventually bring to pass His beneficent purposes. There is nothing slight or insignificant. Springs are little things, but they are the sources of large streams. A helm is a little thing, but it governs the course of a ship. A bridle-bit is a little thing, but see its use and power. Nails and pegs are little things, but they hold buildings together. Never despise trifles. Never suppose that any force, little or large, which you can recognize, is unnoticed or unmanaged by God (Harrison).

16. Kept the dedication.—"with joy" —a joy which we can but faintly appreciate. It was the beginning of a new epoch. The Captivity, with many of the sins that caused it, was a thing of the past. The Return, with the fresh occupation of the old cities, with the contests with jealous neighbors, was also, in part at least, a thing of the past. To the restored Jews life could scarcely be said to have begun until the Temple was finished. With its topstone set in place and its ritual re-established a new page in history was opened.

They remembered him who had "turned the heart of the king of Assyria unto them," and made him even lend them his aid; they blessed the divine Hand which had arrested and diverted the blow of their enemies. "Not unto us," they said, "but to Thy name," etc. (Ps. 115), and their souls thrilled with enthusiastic joy as they took possession of the new house they had built. Happy they who "drink of the river of His pleasures," whom God makes joyful, whose gladness of heart is not the mere excitement of the flesh, but the pure and healthy satisfaction of the spirit (Clifford).

17. Offered . . . bullocks . . . rams . . . lambs.—At the dedication of the first Temple the offerings numbered over 140,000; on this occasion they did not number much over 700; but it must be remembered that the worshippers in Solomon's day comprised practically the whole nation, whereas now there were but a few thousands; and we must also remember that it would have been wasteful to have multiplied victims beyond the needs of the numbers present, who partook in part, of what was offered. Twelve he-goats—as at the dedication of the Tabernacle (Num. 8: 17). They did not forget the sin-offering in their festivities. According to the law of Moses, "Not one of the Levitical members of the tribe of Judah returned, though there were sufficiently numerous to give the name of 'Jews' to the children of the Captivity who came back from Babylon, but probably all the tribes were represented."

18. Set the priests in their divisions.—"Only four of the original courses of priests were represented in the Return, but by dividing each of these into six, the number of twenty-four was restored and the old names were adopted" (Smith). Says Rawlinson: "The completion of the new Temple was naturally followed by an arrangement of the ministers corresponding to that which had been original made by David and afterwards adopted by Solomon for the service of the old Temple (see 1 Chron. 23: 6-23; 24: 1-19). As written in the book of Moses—Num. 3: 6-10; 8: 9, 14."

21. Such as had separated themselves from the filthiness of the heathen—had utterly renounced both the idolatries and the moral impurities of the surrounding tribes; "those who were proselytes, and those descendants of the Jews that had been left in the land, who separated themselves from heathen alliances and worship, and had joined the returned exiles. Specially solemn occasions were celebrated on specially solemn occasions. Of this kind are the pasover celebrated by Israel at the year a. c. 726, recorded in 2 Chron. 30, and that celebrated by Josiah in a. c. 624, recorded in 2 Chron. 35. Both of these followed upon a cleansing of the temple, and restoration of the temple worship after a period of suspension. Ezra seems to place the pasover of a. c. 515 in the same category. It marked the period of the full re-establishment of the regular ordinances of religion, more or less interrupted from the time of the destruction of the temple by Nebuchadnezzar. Perhaps it is to mark this that Ezra at the point of leaving the Chaldean dialect, and returns to the Hebrew, the established language of the Jewish religion" (Rawlinson).

22. Kept the feast of unleavened bread—another name for the Passover. See the requirement to keep it, as laid down in Exod. 12: 15; 13: 7. Turned the heart of the king of Assyria unto them—that is, of the king of Persia, who was now king of Assyria also. The Assyrian Empire had been merged into the Chaldean, and that into the Persian, but the original name survived and inspiring these prophets were, and how faithfully they warned the people. Finished it—four years later. The foundation was laid in (a. c.) 521, and it was completed in a. c. 521. According to the commandment of God and according to the commandment of Cyrus, etc.

V. The Lesson Applied.

1. How slowly rises the spiritual temple which every one of us is concerned in building! Years ago, in conversion, the altar was set up, and the initial stones laid upon the sure Foundation of the Father's love. In the years that followed, the temple of the second Temple, promised a speedy and splendid structure. But how many obstacles have been suffered to thwart that promise! How very often the work has lagged, or even come to a stand-still! How easy it is to grow weary in well-doing! On the other hand, what need have we to be encouraged to renew the labor zealously, and build ourselves up in the most faithful and, finish, day by day, the work which the great Architect has given us to do! There should be a character-like sacredness and beauty to the temple-like sacredness of the church, which should instruct and beautify (W. O. H.).

2. The famous missionary, Carey, when, a boy, climbed up a cherry tree, and, falling,

broke his leg. When he was so far restored that he could walk about a little, his mother missed him from the house, and, going out, she found him in the cherry tree again. "Mother," said he, "I am bound to climb that tree once without falling." Such perseverance gave him success in his difficult missionary work (Vincent).

3. In accordance with this natural burst of joy after so hard-won a struggle are the Psalms, some of which, by natural inference, some by universal consent, belong to this period. Those which either before or now were composed for the Passover, could never have been sung with such zest as on this, the first great Paschal festival after the re-establishment of their worship. They might well be reminded of the time when Israel came out of Egypt and the house of Jacob from a strange land (Ps. 114 and 118). . . . Other hymns may have been added to that sacred Book as years rolled on; but none were thought so fit to close the Psalter with the climax of delight, as the four exuberant Psalms which sum up the joy of the Return. There, more than in any other portion of the Psalter, we hear the clash of cymbal and twang of harp, and blast of trumpet, and see the gay dances round the Temple courts, and join in the invitation to all orders of society, to all nations of the earth, to all created beings, to share in the happiness of the happy human heart. Centuries afterwards, when a scrupulous pontiff hesitated whether he should accord the use of the sacred Scriptures in their own tongue to the nations on the banks of the Danube, he was converted, in defiance of the rule of his own church, by the comprehensive and catholic words with which Haggai and Zechariah wound up their appeal to all nature in that day—"Let everything that hath breath praise the Eternal" (Stanley).

The Conferences.

NEW HAMPSHIRE CONFERENCE.

Concord District.

Lancaster.—Notwithstanding the extreme cold and the absence of many of our regular attendants, a good congregation, numbering one hundred loyal adherents to the church, greeted the presiding elder on Sunday morning, Jan. 8. He was formerly pastor of this church and was given a hearty reception. It was found that additional funds were needed to meet the deficiencies and cover expenses for the Conference year. For this purpose \$150 were asked for, and the congregation gave \$244. A good example in beginning in time—three months before Conference—and especially so in the ready, cheerful and abundant giving of the people. Let other churches having similar need do likewise. Friends are here given: 1. This church has a fine property, in good repair, valued at \$10,000 and free of debt. 2. The number of Sunday-school scholars reported in Jan. 9, 92, was 135; number reported in Jan. 9, 93, was 135. 3. Of 180 members of the church reported last Conference, 65 have since withdrawn to form an independent organization, which is in charge of a former pastor of the church, who has declared himself withdrawn from the ministry and membership of the church. This explains the depletion. Four other members have taken letters to join elsewhere, and have joined this movement since receiving them. Much strength, however, still remains, as will be seen by the above, in this church. Trials and distress have come to it; but a steady and experienced hand now holds the helm of this ship, while God holds the helm of the storm, and it is passing over. Clear skies and calm seas are promised for the near future. The security God gives His church and people every time of trial justifies the confidence expressed by Charles Wesley, when he wrote:—

"Who in the Lord confide,
And feel His sprinkled blood,
In storms and hurricanes abide,
Firm as the Mount of God.
Shake and be blown, and blown,
His Zion cannot move;
His faithful people stand secure
In Jesus' guardian love."

26. Below the temperature without shelter within, with Mr. C. Libby. My new home is more comfortable by its hot water system of heating, and is elegant in all its appointments as any seen by this traveler in New Hampshire. Rev. Felt, now in health again, has been engaged in a series of union meetings conducted by Rev. Mr. Land, in which about twenty have entered the new way of life. Some profess against losing their pastor by the limit given to his service by our itinerating system. They were kindly reminded that but for this system they would probably never have had him at all. But they are loyal and hopeful as to his successor. This church has "put on strength" in the past few years, and is prosperous in all its departments.

Landis.—Here some live to great age. One of the best men who lived in three centuries, and the present pastor, Bro. R. Langford, has one parishioner who is now 91 1/2 years of age. As he is twenty-four years younger, he feels, of course, vigorous and efficient; and so he is. He has been doing much pastoral work, calling on all the families and winning his way to the hearts and favor of many not easily susceptible to pastoral influence. He is doing a good work in the pulpit and among the people, and one appreciated by them also.

Concord, Baker Memorial.—The pastor and his family have been greatly afflicted by the death of their only daughter, aged about ten months. They have the sympathy of a large circle of friends in sympathy with their loss. Bro. Clark is occupied with the work of his important pastorate that he finds but little time for anything outside of it. He is, however, president of the District League, and will respond to calls for organization of new Leagues near by. On the dedication week in Contoocook he (with Bro. Robins and Wolcott) preached, and, on request of the pastor, organized an Epworth League in that church.

Lakewood.—The church here was completed in '92, so fulfilling the agreement with the Church Extension Board, and more than that. The vestries are called and finished to cost \$200. The exterior has received two additional coats of lead and oil, put on in four shades, and costing \$250, making it beautiful without as well as within. The bills will all be paid before the Conference meets. The annual sale of the Ladies' Society resulted in a profit of \$275. A pipe organ project is receiving the consideration of the brethren. Bro. Griffin having offered a gift of \$300 and Bro. Feltier one of \$200 for that purpose, it will doubtless be carried out soon. Better than all, the spirit of revival is in this church, and about twenty new recruits enlisted in the army of New Year. The number has been increased by the services held the last week in union with the Free Baptist Church. The presiding elder preached in the beautiful new edifice of the latter church on Sunday evening, Jan. 15, to a large audience, and there were some new recruits added that night. In all of

these things Bro. L. B. Danforth is a happy laborer and pastor.

Preachers' Meeting.—A preachers' meeting will be held at Franklin Falls, Feb. 1 and 2. Programs and personal notes will be sent to the preachers by the committee in due time. They hope for a full attendance.

S. C. K.

Dover District.

Kingston.—The *Exeter News Letter* of Dec. 30 has a very interesting historical sketch of the Methodist Church at East Kingston, written by O. S. Currier, with excellent cut of the present house of worship. This is one of the oldest Methodist churches in New England, the first stationed minister being Rev. Ephraim Kibby in the year 1799.

Essex is doing excellent work with its wise, careful, hard-working pastor. Improvements on parsonage property to the value of \$120 have been made this year; the sexton paid to Jan. 1; the pastor received three fifths of his year's claim; the presiding elder all of his; wood and oil for the year paid for; and cash ready for interest on debt. A sweet-toned bell reminds the community of the elder lady whose gift it is, and none will wonder that this quarterly conference unites heartily in asking no change of men in this pastorate for next year. A splendid body of young people wait upon this ministry and join heartily in the evening service of songs.

Amesbury is enjoying a good revival spirit. Eleven have recently been converted, and 8 have already joined the church on probation. Congregations are good, and the Sunday-school and League work is vigorous and earnest.

We are glad to learn that "a witness column" is projected by Zion's Herald management, and that one of our N. H. Conference brethren has an invitation to exercise editorial supervision. May the Lord give us much power through the Spirit to overcome by the blood and the Lamb and the word of our testimony!

Our Raymond folks are pushing as best they may. It is possible that the unwillingness of shed-let owners to sell may oblige us to rebuild on the old site, which we would better do than to lose the site. We shall see what the Lord and His folks can do here.

Milton Mills is doing excellent service for the Master. There is a harmonious society, ten souls have been born of the Spirit during the year (two recently), finances are healthy, and current bills need only \$63 more than now in sight for the year.

East Wolfboro circuit is also doing well. The pastor's wife is very sick and a great sufferer, but a cheerful Christian woman who endures as seeing the invisible.

Wolfboro Junction has special Sunday-school prospects, reporting steady growth in Sunday-school interest, the attendance averaging 55 this quarter against 36 for the first quarter of the year. We have only sixteen resident members here, but with harmony and piety we expect to win the people and build up the work of grace. The financial situation is not so encouraging as we could wish, but this is the first year this society has undertaken to work by itself. The presiding elder's claim is fully met in all these places.

MAINE CONFERENCE.

Portland District.

We commenced the fourth quarterly meeting at Kears Falls, Rev. J. L. Folio, pastor, had planned a vigorous movement for the week of Prayer. The pastor and wife received valuable presents at Christmas time, and his return for another year is desired.

At Cornish the people are inspired with new courage, the congregations are increasing and finances improving. The preacher has gained a good hold upon the people, and they are anxious to have Bro. Wood continue his services with them another year. He acknowledges generous Christmas gifts.

Gorham.—This church has the most hopeful outlook that it has had for some time. The attendance upon the services has increased, especially on Sabbath evenings, when the large vestry is frequently filled and sometimes the room of the smaller vestry is added. Bro. Strout is working hard and winning his way. Two have been converted. The meetings during the week of Prayer were very interesting.

Gorham, North Street.—The people of this place excel in attending church. All though many of the people ride, the congregation is as large as is found in many prosperous village churches. The pastor and people mutually enjoy their work. He and his wife acknowledge generous presents received in the holidays.

At Berwick quite a number of active young men were converted, and this encouraged the church to organize a praying-band. This contemplates the kind of work that is needed at this time, and we hope the movement will be followed. Sunday, Jan. 15, was missionary day. After talk on missions by the pastor, Rev. F. Grover, the people responded with a subscription of \$265.03, with more to follow. In the evening three souls were saved, making about thirty in all during the past few weeks. The meetings are penitential, and will be continued.

Saco.—A prominent feature of the meeting on Jan. 8 was the reception of a large number of probationers. The Women's Home Missionary Society of Portland District held a meeting here Jan. 11, and the women were equal to the occasion. The meeting gave pleasure and profit, and the women who spoke were very highly commended in the press of Biddeford. On Jan. 12 a large audience assembled to hear Rev. D. S. Spencer, of Japan. The speaker had fine stereoscopic illustrations of the best things in the country, though a few were from the shady side of life. Mr. Spencer has Japanese curiosity, and sings some of the songs of that people. His descriptions are graphic and impressive, and they raise the question, "Who shall have the country?" It will forsake idolatry. Shall the Christian or infidel have it? Bro. Spencer is making a tour of the Portland District, and delivers his last lecture of the trip in the Methodist Church of Biddeford, Jan. 19.

The Women's Foreign and Woman's Home Societies have each received the sum of \$200 by request from Mrs. Margaret Smith, an aged member of Chestnut Street Church. There are others that could do likewise, and many would be blessed by the works that would follow them.

Augusta District.

The people of New Sharon are greatly enjoying their new vestry. It is large enough to accommodate most of their meetings. Bro. Leard, the pastor, is putting in most of his extra work now at Farmington Falls, where he has held meetings every evening since New Year's, and the interest is very good. One backslider has been reclaimed after years of wandering and joined the class. Many are deeply impressed that they ought to commence a Christian life. Much prayer is being offered.

The church at Wilton is prospering. A larger number, it was stated, partook of the sacrament on New Year's day than ever before in the history of the church. Four were baptized, and 6 joined the church—4 from probation and 2 by letter. The congregations are large. Six members have died during the past year. Bro. Nottage has much to encourage him in closing his fifth year with this people.

J. B. L.

EAST MAINE CONFERENCE.

Bucksport District.

A WARNING.—It seems that a fraud is at work in this Conference—at least, he is working in several of the large villages of this district. From his slick method of doing business he is an expert. He represents a book entitled, "Bible Readings for the Home Circle," printed by the "Review and Herald Publishing Company," Battle Creek, Mich. The work is devoted to disseminating Seventh-day Adventism of the rankiest kind. The outrage should be denounced from the pulpit. The agent calls attention to good texts on other themes, and carefully conceals the Jesuitical trick in the sale of the book. In Methodist homes he represents himself a Methodist, in Baptist homes he represents himself as a Baptist, etc. Many copies were sold in the city of Calais. The fraud has been perpetrated in other places. Be on the watch, and publicly condemn the book.

Macias.—Work here, under the leadership of Bro. T. J. Wright, is prospering. The most cordial relation exists between pastor and people. Congregations are good, social services well attended, spiritual interest on the increase and some conversions. Recently an old backslider was reclaimed. Twelve or more years ago he was a power for God. For the past nine or ten years much of his time was spent in drinking and gambling. His conversion seems genuine, and great things are expected of him by the pastor and the church. Union services were held during the week of Prayer. The meetings were interesting and profitable. Preparations for entertaining the Conference in April are being made. Several of the secretaries of the church have already been heard from, and a good time is expected. It is hoped that Conference will give the cause of God and Methodism a boom in this eastern portion of Maine. We hope the time of the meeting of the Conference will not be changed. Efforts are being made in that direction.

Bampden.—Three new voices are heard praising God. The week of Prayer was observed. The church is being revived. Extra meetings are being held. One hundred and fifty dollars has been expended for repairs on the church. Bro. V. Wardwell is now fully recovered from his long and severe illness.

Rockland District.

East Pittston.—Rev. G. J. Palmer is happy in seeing the work of God prosper under his hand. Nearly sixty have requested prayers, and quite a number of them have been soundly converted. Recently 9 were baptized, 8 received into the church in full, and on probation. Meetings have been held for some time in a new school-house about a mile from the village. At first there were about twenty present, but one evening of late the house was so packed that the floor gave way and dropped about two feet. A League has been organized with about thirty-five active charter members. The revival work still goes on.

Wiscasset.—The pastor, Rev. N. B. Cook, has been preaching a series of sermons Sunday evenings from Philipians. A topic card was printed and distributed freely, and good results are already flowing from the services. Eight were recently received into the church, five of them from probation. Some are requesting the prayers of the people. A new stove has been put into the vestry. Matters are moving pleasantly.

Rockland.—Chaplain McCabe is to deliver his lecture on Liberty Friday Jan. 24 under the auspices of the Epworth League of the place. He is also to address a missionary rally at Rockport the next afternoon.

VERMONT CONFERENCE.

St. Johnsbury District.

Holland and Morgan.—On a recent Sunday 5 started for the kingdom.

St. Johnsbury Centre.—Eleven have been converted at this place.

The district parsonage has been purchased. The price is \$4,200, of which \$2,500 have been raised.

St. Albans District.

St. Albans.—The local Epworth League gave an oyster supper to the District Convention. For a convenient social and cheerful Christian opportunity it was wise and delightful.

Rev. E. Snow spoke before the G. A. R. Post at Montgomery at a recent camp-fire. At

Highgate Springs, at an oyster supper, he also gave a little talk.

Waterbury has had a lecture by Rev. R. L. Nanton, of Morrisville, which it pronounces good.

Highgate enjoys a commencement of revival interest. It is supplied by Bro. Bernier, a graduate of Boston University Theological School. He contemplated giving us the reality of the HERALD's story, with a sister as housekeeper. Bravely he has entered the parsonage singly and alone. Fly him!

St. Albans Bay.—Rev. and Mrs. W. H. Hyde were surprised a few evenings since. A number gathered at the parsonage and gave them a pound party. Two young ladies collected a purse of money and presented it. These freewill offerings thankfully help over the bar.

West Enosburgh.—A slate ledge on the Dessey farm is being opened, and a fine quality of slate found. If entirely successful it will add to business in that region. A very pleasant event occurred at the home of H. Cutting. Seventy-five of his friends took pleasure in giving him a surprise in celebration of his seventy-fifth birthday. The presentation of an easy chair, with an excellent speech, was made by Rev. G. W. H. Clark. A bountiful supper was heartily enjoyed.

Franklin.—Dr. J. B. Hall has been appointed health officer for three years.

Milton.—The funeral services of Mrs. Josephine Howard Dicker and child were held in the M. E. Church, Dec. 29. Rev. Mr. Robinson officiating. There was a large attendance, and the mother and child were laid in the same casket. The Dicker family and the family of Sister Howard have the sincerest sympathy of the whole community in this bereavement.

Elmore.—Rev. R. L. Nanton's theme on New Year's Sabbath was, "A New Year's Wish." The discourse is pronounced brilliant, broad and deep, the best ever heard from him.

Johnson.—Rev. Geo. J. Newton has arranged some pretty calendars, which he is presenting to his many friends.

Berkshire.—A correspondent of the St. Albans Messenger gives the assertion that Berkshire has good stores, obliging postmasters, eloquent preachers, learned politicians, thriving manufacturers, and a sharp customs officer.

Enosburgh Falls.—Miss Phoebe Towle has a fine position in the Burlington High School. She is thoroughly interested in education.

Isis La Motte.—Though there have been many deaths and changes in the years gone by, the celebrated quarries here are still operated by Island men whose names are familiar—Fleury, Goodwell and Fisk.

F. W. KINSMAN & Co.—Gentle! I had been suffering many years of bronchitis, and could not obtain relief from a doctor. I was getting worse day by day, and life was a burden to me. I was asked to try Adams' Cough Balsam, and it is the only remedy that has ever relieved me, and I hope by its use to get entirely cured. Wm. W. Adams, Agent, Manhattan R. R. Co., 125th St. and 4th Ave.

DO YOU COUGH?
DON'T DELAY TAKE
KEMP'S BALSAM
THE BEST COUGH CURE

It cures Croup, Sore Throat, Whooping Cough, Bronchitis and Asthma. A certain cure for Consumption in first stages, and sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by druggists everywhere. Large bottles 50 cents and \$1.00.

MORE MINISTERS PRAISE

Dr. Warren's
Wild Cherry and Sarsaparilla Troches.

Rev. B. French, Tewksbury, Mass.: "The best I ever used."
Rev. H. V. Baker, East Dover, Vt.: "The best troches I ever used."
Rev. A. M. Wild, Peacham, Vt.: "Superior to anything of the kind I ever used."
Rev. E. A. Reed, Needham, Mass.: "I have never found anything to compare with them."
Rev. M. Emory Wright, Rollinville, Boston, Mass.: "They are very effective."
Rev. John F. Leathers, Nantuxet, Me.: "The best I ever used."
Rev. H. F. Reynolds, Plymouth, Vt.: "They have proved beneficial."
Rev. W. P. Merrill, West Paris, Me.: "They have a complicated wonder."
Rev. H. M. H. Laid, West Stockbridge, Mass.: "We really value them, and feel that we need to have them in the house."
Rev. George Haskell, So. Waterford, Me.: "The benefit derived from their use is more lasting than any we have ever used."
Rev. George W. Platts, Brownfield, Me.: "I cannot do without them."
Rev. H. G. Carley, Prospect, Me.: "I have never found anything like them."
Rev. A. C. Dennison, Middlefield, Ct.: "They work admirably, giving depth and clearness of voice."
Rev. C. B. Ferry, Northampton, Mass.: "They certainly contain a potency that is marvellous."
Rev. W. Stickney, Plymouth, Me.: "I have found them superior to anything I ever used for the throat and lungs."
Rev. G. Graves, Burlington, Vt.: "The troches alone played the in-killing action in the throat, inducing cough, and warmed up the throat."
Rev. F. R. Thomas, Newtonville, Mass.: "They are far superior to any article of the kind I have used for throat trouble."
Rev. John A. Gos, Portsmouth, N. H.: "Far superior to anything I have ever used."
Rev. L. B. Brown, Island Pond, Vt.: "They have proved remarkably efficacious."
Rev. Joseph Greenleaf, New Canaan, Ct.: "I have never failed of relieving any coughing cough."

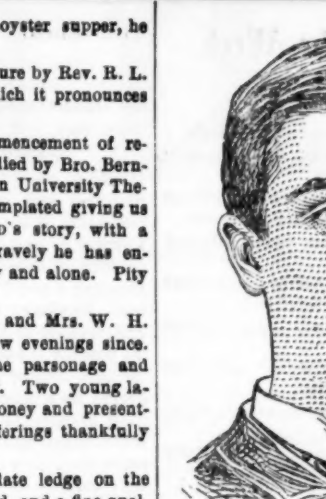
Indigestion.

HORSFORD'S Acid Phosphate.

Promotes digestion without injury and thereby relieves diseases caused by indigestion of the food. The best remedy for headache proceeding from a disordered stomach.

Trial bottle mailed on receipt of 25 cents in stamps. Runoff Chemical Works, Providence, R. I.

PISO'S CURE FOR
GOUT, GRAVEL, RHEUMATISM, NEURALGIA, MIGRAINE, SCIATICA, BRUISES, SWELLINGS, AND ALL AFFECTIONS OF THE URINARY SYSTEM.
Dose: One or two pills three or four times a day, after meals, with water or wine.



Mr. Herman Hicks
Of Rochester

Review of the Week.

Tuesday, January 17.

- The Pope creates fourteen new cardinals.
- Extreme suffering from the cold the country over.
- A joint resolution passes the national House that U. S. senators be elected by popular vote.
- Burial of Gen. Butler at Lowell with military honors.
- The National Woman Suffrage Association opens its convention in Washington.
- A fire on Franklin Street causes a loss of \$100,000.
- The House special committee will report adversely on the coal combine.
- Kx-President Hayes seriously ill with angina pectoris.
- Certain foreign newspaper correspondents and several ministers expelled from France.

Wednesday, January 18.

- Death of ex-President R. B. Hayes, at Fremont, O., at the age of 71.
- A revolution breaks out in Haiti.
- A chemist gives important testimony in the Homestead poisoning case.
- The French government ready to meet Socialists and Royalists should they make a demonstration.
- The unemployed in Belgium parade the streets and cry for work and bread.
- Resignation of Warden Lovering, of the Massachusetts State Prison.

- Hon. Henry Cabot Lodge elected to the U. S. Senate.
- A sleigh collides with a railroad train at Londonderry, N. H.; eight persons killed, and ten injured, some of them fatally.
- Dr. Galling claims to have invented an electric gun that will fire 2,000 shots per minute.
- A fatal case of alleged cholera in Minnesota.

- Dr. Thayer Graves granted a new trial by the Colorado Supreme Court, on the charge of murdering Mrs. Barnaby.
- The Senate rejects the McGarran Claim bill; more arguments against the Anti-Option bill; pension deficiency estimates submitted to the House; the Appropriation bill dragging; bill passed providing for the punishment of offenses on the high seas.

- The sale of the franchise for an underground railroad in New York again to be offered.
- The Senatorial contest in New York ends in favor of Edward J. Murphy, Jr.
- The Khedive of Egypt changes his ministry without English consent, and is told that it will not be allowed.

- The two rival houses of the Kansas legislature still contending.
- Eight servants girls in the United States Hotel in this city receive \$5,000 each from John Spaulding, a millionaire bachelor living in the house.

- The New York court of appeals affirms the conviction of Carlisle Harris for murder.
- Thursday, January 19.
- Rev. Isaac J. Lansing, of Worcester, called to the pastorate of Park Street Church in this city.

- The Khedive backs down; Great Britain maintains her supremacy in Egypt.
- Gauges adjourn out of respect to the memory of ex-President Hayes.
- Continuing short in this city; the dealers raise the price 50 cents more.

- The late Horace Smith, of Springfield, leaves a quarter of a million dollars in charitable bequests.
- A favorable committee report on admitting Utah to statehood.
- Frederick Ward, of this city, demands indemnity of \$100 for being unjustly arrested and imprisoned for twenty days without trial.

- The Yale-Harvard debate in Sanders Theatre, Cambridge, decided in favor of Harvard.
- Senators Hale, of Maine, and Hawley, of Connecticut, re-elected.

Friday, January 20.

- German Clericals oppose the War bill in the Reichstag.
- Death of Julius Klobberg, the well-known musical composer and director.
- Mr. E. W. Halford, President Harrison's secretary, nominated to be paymaster in the United States Army.

- The prosecuting committee in the case of Dr. Briggs files notice of appeal to the General Assembly.
- Mr. and Mrs. Cornelius Vanderbilt offer to present a student building to Yale as a memorial to their son.
- Unemployed workmen at Brussels make a street demonstration and call for bread; open advocacy of force by Socialists.

- The Nova Scotia Legislature opens; Gov. Day speaks of the advantage to the mines from the introduction of American capital.
- The defense of prisoners in the Panama Canal scandal opened; Mr. Balbut of the D. P. resigns; the Monarchists outline a program.

- Mr. Asa P. Potter asks for the postponement of his trial on the ground of the inability of himself and counsel to see or take books and vouchers.
- Saturday, January 21.

- A Chesapeake & Ohio train on the Pennsylvania road runs into a local train by fault of a signal man; one person killed, fourteen injured.
- Verdict of guilty in the Homestead poisoning case.
- President-elect Cleveland attends the funeral of ex-President Hayes.

- Speaker Clegg joins Tammany in its effort to defeat national quarantine legislation.
- Unemployed workmen of Amsterdam attack a baker's shop to obtain bread; a conflict with police.
- The Railroad Commissioners condemn the Boston & Maine plan for a union station on Causeway Street.

- Robert Louis Stevenson, the novelist, reported to be dying of consumption at Samoa.
- Dr. Cornelius Hertz arrested in England at the request of the French government; he is too ill to be extradited.
- The mayor of Newburyport proposes to close the houses of ill-fame in this city.

Monday, January 23.

- Death of Judge W. V. Virgin of the Maine Supreme Court.
- An elevator with a million and a half bushels of wheat burned at St. Louis.
- A warrant for the arrest of Arton, the Panama lobbyist, issued on Saturday.

- Seventeen persons killed, thirteen fatally injured, and a hundred others burned by oil in a collision on the "Big Four" Road near Alto.
- Arton, the Panama lobbyist, now supposed to have bribed 104 Deputies with 1,300,000 francs.
- Premier Fickling, of Nova Scotia, introduced a bill in the Legislature for leasing coal properties to a Boston syndicate.

- The Wyoming "Invaders" among whom were Messrs. Teuchemacher, Allen and De Billier, Harvard men, discharged by the court.
- A belief that Egypt will concede the demands made by the United States Government in regard to the Suez Canal.

- Great Britain likely to have serious questions to solve in Egypt.
- Sixty persons frozen to death in Russian Poland during the last week.
- The French steamer "La Campagne" sails with \$1,000,000 in gold on board.

- Death of Louis Q. C. Lamar, Associate Justice of the United States Supreme Court, at Macon, Ga., aged 67 years.

A Pitiable Sight

It is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gold Brand Eagle Brand Condensed Milk. Sold by grocers and druggists everywhere.

THE EDITOR OF THE METHODIST REVIEW.

(Continued from Page 1.)

the scientific researches that have given the world the

Doctrine of Evolution. Herein is one of the weightiest responsibilities that rest on his shoulders. Whether the results of the past decades be universally accepted or new interpretations be made, the doctrine of evolution will modify more than anything else old conceptions of history, science, theology, and indeed all learning. The majesty of his responsibility here is in the possible influence of hasty judgments on the part both of youth and maturity alike, guided by a mar hand. Even though all these changes be accepted as truth, the sudden overturning of previous conceptions may prove revolution rather than evolution to the individual.

Fourth, he must be

A Critic.

Not only is criticism necessary as a department of learning, for he must be careful and severely discriminate between contributions to the *Review* as he does in the productions of his own pen.

Fifth, he must grasp the

Present Trend of Theology and Biblical Criticism.

In this he will be most severely tested, as in the interest of truth he must give space to views opposed to his own on his most cherished beliefs. Not only must his own mind be receptive of all that is good and true in the latest results of Biblical scholarship, but he must judge carefully as to what should be presented to his readers, allowing prejudice no scope whatever. He must be familiar with the accumulated results of this century and must penetrate the possibilities of the next. The faith of the present generation may be said to be hanging in the scales of the Biblical scholars. More than this: As was said at the Grindelwald Conference, Biblical criticism may unite the church. The editor of the *Methodist Review* must not be a recipient of second-hand notions as barometer, but must be an original scholar himself.

Sixth, he can best serve his church and humanity if he is a

Successful Student of Social and Economic Problems.

The mission of the church today is to bring about social peace. Only a student of political economy and social science can point the way to the future triumph of Christianity. The industrial changes of the last century have gone on unopposed by the church. In theology, both practical and dogmatic, she has advanced, but economically and socially we have an eighteenth-century church. The Roman Catholic Church, the Church of England, and the Liberal churches are working their way out. Methodism, the alleged church of the people, has done little to understand the laborer. The great gulf between rich and poor, so far from being bridged, is emphasized by the growing wealth of the church. The future rulers of the civilized world are the laboring men. If the church fails to do its duty by them, it is lost. A man of power, of sympathy, of profound scholarship in the editorial chair of the *Methodist Review* may turn the tide in favor of the teachings of the Carpenter of Nazareth. A man lacking these qualifications may impede the whole future progress of the church. The greatest demand of the church is for an editor who shall lead in social reform.

These are some of the demands made by the coming generation on the church and on its leading periodical. They can only be met by a thinker, and best by a young man.

University of Chicago.

BISHOP BROOKS IS DEAD.

This startling announcement was brought to our office on Monday morning, and so great was the surprise and shock, and so unwilling were we to have the report confirmed, that for a season we doubted if the dreaded declaration were true. "But he is dead," affirmed many friends, in words of peculiar tenderness and sorrow. These lines are written as we go to press, and with heart heavy and oppressed with a sense of personal bereavement. He was taken ill on Thursday, the 18th inst., at his home in this city at 293 Clarendon St., with sore throat, which assumed, on Sunday night, a diphtheritic character, and he died at 6.30 A. M. Monday morning of heart failure.

Phillips Brooks was born in Boston, in December, 1835. He attended the Boston Latin School, and entered Harvard College when 16 years of age, graduating in 1855. He pursued a course of study at the Episcopal Divinity School at Alexandria, Va., and went to his first parish, the Church of the Advent, Philadelphia. In 1869 he came to Trinity Church, Boston. April 30, 1891, he was elected to the bishopric. The peculiar circumstances attending his election are still fresh in the minds of our readers. Perhaps no man save Beecher or Spurgeon was ever heard in pulpit or on platform by so many interested and grateful hearers; but through his published volumes he had secured a larger constituency who felt a personal sense of gratitude to him for his helpful printed utterances. Among his works with which the public were specially familiar are the following: "Lectures on Preaching," Yale 1877; "Sermons," 1878; "The Influence of Jesus" (the Boston lecture, delivered in Philadelphia in 1879); "The Candle of the Lord and Other Sermons," 1881; "Sermons Preached in English Churches," 1883; "Twenty Sermons," 1886.

Phillips Brooks was unique. Physically, mentally, spiritually, he was colossal. And yet he was as modest, sympathetic, tender and generous as a child. He was a seer. God raised him up to speak the Christ-thought to this eager, hungry age. He had a message. His soul was a reservoir bursting for outlet. He was a student who had studied, thought, reflected, until he was a full man. There was so much he had to say, and so much he must say, that he felt impelled to rush on in his delivery. We have seen the child bring to his mates some hurried message from a beloved teacher, and the child cannot stop until the message is delivered. Phillips Brooks was commissioned to deliver a great message, and it must be told with haste.

If Phillips Brooks, with all the greatness of his personality, had stood in his pulpit without a message, he would have stood there without hearers. If he had stood there only to utter pious platitudes, and nauseous cant, and a medley of unconnected commonplaces, he would have preached to vacant pews. And this leads to a characterization of his message: He had a fresh message. What he said had been thoroughly examined, appropriated and transformed into his own persons. The listener felt consciously that the messenger was preaching out of himself, with a vital, sincere, enthusiastic faith in what he was saying. The charm of his preaching was what Frederick Robertson, whom he so much resembled, would term "the reality of it." Phillips Brooks was always saying for the power what he had

listened vainly on so many occasions to have said. He laid hold of the intuitions of the soul, and answered their most earnest interrogations. He seldom quoted. He stopped not to prove; he rarely antagonized; he had a message from the skies as new and fresh as if it were never told before. He had a helpful message. He preached a Gospel of good news, of edification, light, hope and cheer. His theology culminated in love to God and love to man. His love for men and desire to serve them so thrilled him that while he never spoke of it, specifically, yet it went out of him with inspiring and sympathetic touch for all. The audience gratefully recognized that the preacher was struggling to make the Gospel simple and helpful to

That, together with his large vote the year before, made him the "logical candidate" for the December election of '92. All the newspapers and the moral forces of the city favored his election; all the worst elements of the city opposed him. Money was spent lavishly, votes were bought unblushingly, to secure his defeat. His election was a great triumph for righteousness and a personal triumph which he may well be proud. His administration began with vigor. The decrease in arrests for drunkenness was instantaneous. One liquor raid and seizure the first day resulted in a conviction, and several since. The decrease in drinking is conceded by all except those who lie "for revenue only" or for hatred of morality. The delinquent class of police has been deposed and a man of excellent record secured for the place. It is an honor for a Methodist to be elected to office on such an issue, and I venture a prediction that Mr. Brooks will venture no dishonor to himself or to the church in the way he meets the obligations of his office.

Portuguese Mission.—Prof. Geo. B. Nind the missionary, went to Provincetown, Jan. 17, to hold meetings with the Portuguese people of that place. One hundred and fifty Portuguese were at the Centenary Church to hear him the first night, and about 200 the following night. This is a work that calls for our co-operation and our prayers.

Provincetown, Centenary Church, is enjoying a prosperous year. There have been several baptisms and some valuable accessions to the church membership. The week-day prayer-meetings are better attended than formerly, and the Sunday-school is gaining in membership. New classes are being formed, composed of persons not heretofore attending any Sunday-school. Study-classes are organized from the special meetings now being held. The good people of this parish presented their pastor, Mr. A. A. Kildner, on Christmas day, a purse \$125; and the King's Daughters, an active and energetic organization, remembered Mrs. Kildner with a present of \$25.

VERMONT CONFERENCE.

St. Johnsbury District.

Irishburgh.—Bro. W. C. Johnson is happy in his work, and his efforts are being blessed by the Master and appreciated by his people. He is already being discussed as his own successor for a fifth year. He was recently the happy recipient of a gold watch—an earnest of the estimation in which he is held.

Coventry.—Bro. M. S. Eddy also receives favorable comments from the local press. His labors have not been by any means vain, for the church has been strengthened and the membership increased.

St. Johnsbury.—Special meetings are in progress here, held on the afternoon and evening of each day. The pastor is being ably assisted by Rev. C. W. Cushing, D. D., of New York. The press speaks in high terms of his pulpit efforts.

Lyndonville.—Bro. L. Dodd is said to have preached a "forceful sermon" at a union service on a recent Sunday morning.

A Reminder.—Let every pastor and local preacher remember the meetings of the Ministerial Association, Feb. 13-15, and the missionary conventions, which are of more than ordinary interest in consequence of the presence of one of the missionary secretaries. Now is the time for St. Johnsbury District to demand her just rights in the matter of missionary appropriations. According to the statistical reports, we are losing ground—our young people, when going to the larger places, throwing in their lot with the strong church of another denomination in preference to a weak Methodist church.

Dr. J. Q. A. Parker, of Marshfield, father-in-law of Presiding Elder Hamilton, died, Jan. 11, aged 71 years. He was a faithful member of the M. E. Church ever since his boyhood.

Jan. 8, quarterly meeting was held at Holland and Morgan. Six were taken into full connection, and five came to the altar for

people had come to appreciate and love him. He says:—

But all America knows and loves and is proud of Phillips Brooks. I traveled with him to various large towns, and it was delightful to see the enthusiasm which his presence evoked in every audience; for his face and figure are universally known throughout the States. Ordinary men look more children beside him. Whenever I appeared with him on any platform there was sure to be a call for him, and this was most of all the case when he visited any university; for young men usually know a man when they see him, and Phillips Brooks is every inch a man. There is nothing artificial about him. The most cultivated and the ablest preacher in America, he is wholly free from the self-consciousness, the artificial mannerisms and the petty pomposities which mark the commonplace ecclesiastic in every country. He always acts and speaks like a man among men, and the youths of America, to whatever religious denomination they may belong, recognize in him a man who feels a deep sympathy with them in all their temptations and difficulties, and who has set them an example out of that stainless chivalry and large-hearted tolerance which mark the true genius and the true Christianity.

For our church and ministers he had always a generous and sympathetic word. In our pulpits and on our platforms he was ever ready to speak. There are many men in our ministry in and about this city who loved him as a brother. Though the busiest of men, he would yet make time to attend to all sincere demands upon his thought and attention. Many a time, when making some request of him, we would intimate that we should consider his silence an indication that he was not able to do what we desired. In all cases, however, a reply was received written in his own beautiful cursive and often at length with some delightfully genial and fraternal assurance. We shall not see his like again. There was but one Phillips Brooks, and he was the greatest preacher of his age.

The Boston Methodist Preachers' Meeting and the trustees of Boston University took appropriate action on learning of his lamented death.

THE CONFERENCES.

(Continued from Page 5.)

stead of the smaller amount previously reported, and it is practically all paid.

Allen St., New Bedford.—Rev. John Graham, a singing evangelist, is conducting revival services. Up to date he has held only three meetings, and nine have arisen for prayer, several of whom are converted.

The widespread interest in the election of Justin C. Brock, a prominent member of County St. Church, to the mayoralty of New Bedford, makes some special mention of it in this place appropriate. For several years Mr. Brock was the nominee of the party Prohibitionists, and the two local parties—the Citizens' Party and the Independent Citizens' Party—nominated license candidates. In 1891 the Citizens' Party was considerably demoralized, failed to make a nomination, and much of its strength went to Mr. Brock, so that, to the surprise of himself and every one else, he was elected by a few votes of an election. At the same time many of the friends of the liquor dealers, feeling sure of a mayor who would be easy with them, failed to vote for license, and the city went "no." From May to December the city had what is called "free rum"—that is, rum without license, which is no worse in itself than the same rum with license; and we had free rum simply because of the two contemptible failures who "rattled around" in the chairs of the mayor and the chief of police. They were doing all they could to make rum unpopular. The lawlessness was so great that decent citizens, including many lawless men, began to clamor for some one who could be relied on to enforce the law. Mr. Brock had been chief of police some years ago, and every one, especially the rum-sellers, found out that law could be enforced.

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prayers and professed to have found the Saviour.

Jan. 15, quarterly meeting at Guildhall and Lunenburg. At Guildhall they have just bought a new carpet for the church and paid for the same. All bills will probably be paid before Conference. At Lunenburg a new cooking-stove has just been put into the parsonage, and the pastor and wife received a number of valuable gifts at Christmas. This church, with its new pastor, is very much encouraged. At the altar service last Sunday, after the service for Wedding and Holy Gifts, persons came to the altar seeking the Saviour. All professed to have found peace.

The annual statement of the Mass. Heredit Association, Exchange Building, Boston, which appears in another column, will be found a most interesting one.

Fourteen years of continued success has demonstrated the wisdom of their life insurance plan, the safety of their methods and the liberality of their policy. For proof of this statement the Association renders to over 32,000 policy-holders insured for \$100,000.00, and 2,100 beneficiaries, who have received over \$4,000,000.

Dorridge's American Out Gait is shown in every requisite for the table and in beautiful places for Wedding and Holy Gifts. Genuine places have trade mark label. G. Dorridge & Sons, New York.

Many persons have tested the efficacy of Adams' Botanic Balm as a remedy for Coughs, Colds, Asthma and Consumption, and a great number of testimonials as to its merits have been sent to the proprietors of this valuable specific. The testimonials given include accounts of wonderful results achieved by its use, while the character of those giving them is an excellent guarantee of the truth of what they state. Adams' Botanic Balm has been in the market a sufficient length of time to give it character as a standard medicine. — Boston Journal.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

See Baron Liebig's signature in blue ink on each label, thus:

AYER'S Hygienic COFFEE.

Contains all the elements of a system requires. Prepared by M. S. AYER, of Boston, A. Vegetarian for many years.

Price, 20 Cents per Pound.

Directions. Prepare the same as Coffee, using not more than two-thirds as much for same amount of water, or one tablespoonful for two cups.

Follow the Directions and you will use no other. LEADING GROCERIES SELL IT.

Send two cent stamps for book on "Diet Reform." M. S. AYER, 191 STATE STREET, BOSTON, CON.

Royal Baking Powder.

A cream of tartar baking powder. Highest of all in leavening strength.—Largest United States Government Food Report. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

BOSTON PARALYTIC AND NERVE INSTITUTE.

208 Tremont St., Boston, Mass.

For the treatment of Paralysis, Deformities, Epilepsy, Brain and Nervous Diseases in all their forms. The only paralytic institute in the United States. Consultation free. Patients boarded, nursed and cared for. Office-treatment if desired. Institute open daily from 9 A. M. to 4 P. M.

CANCER.

Cured by Dr. W. J. P. Kingley, who has successfully treated in Rome, N. Y., many thousands of cases during the last 36 years. Local applications as well as internal treatment. In most cases, nearly painless, and to shortening the time as to have 9 of the expense for board.

He has never had a partner, nor made known his Remedies to any one except his son who is with him in business. Before coming for treatment he was to consult some of his former patients and bring forth their names and addresses, as on arriving to avoid confusion caused by competitors. Write for Circular giving full particulars. Mention this paper.

W. J. P. KINGLEY & SON, M. D., 137 North James Street, Rome, N. Y.

AYER'S HAIR VIGOR.

Keeps the scalp clean, cool, healthy. The Best Dressing.

Restores hair which has become thin, faded, or gray.

Dr. J. C. Ayer & Co. Lowell, Mass.

That, together with his large vote the year before, made him the "logical candidate" for the December election of '92. All the newspapers and the moral forces of the city favored his election; all the worst elements of the city opposed him. Money was spent lavishly, votes were bought unblushingly, to secure his defeat. His election was a great triumph for righteousness and a personal triumph which he may well be proud. His administration began with vigor. The decrease in arrests for drunkenness was instantaneous. One liquor raid and seizure the first day resulted in a conviction, and several since. The decrease in drinking is conceded by all except those who lie "for revenue only" or for hatred of morality. The delinquent class of police has been deposed and a man of excellent record secured for the place. It is an honor for a Methodist to be elected to office on such an issue, and I venture a prediction that Mr. Brooks will venture no dishonor to himself or to the church in the way he meets the obligations of his office.

Portuguese Mission.—Prof. Geo. B. Nind the missionary, went to Provincetown, Jan. 17, to hold meetings with the Portuguese people of that place. One hundred and fifty Portuguese were at the Centenary Church to hear him the first night, and about 200 the following night. This is a work that calls for our co-operation and our prayers.

Provincetown, Centenary Church, is enjoying a prosperous year. There have been several baptisms and some valuable accessions to the church membership. The week-day prayer-meetings are better attended than formerly, and the Sunday-school is gaining in membership. New classes are being formed, composed of persons not heretofore attending any Sunday-school. Study-classes are organized from the special meetings now being held. The good people of this parish presented their pastor, Mr. A. A. Kildner, on Christmas day, a purse \$125; and the King's Daughters, an active and energetic organization, remembered Mrs. Kildner with a present of \$25.

VERMONT CONFERENCE.

St. Johnsbury District.

Irishburgh.—Bro. W. C. Johnson is happy in his work, and his efforts are being blessed by the Master and appreciated by his people. He is already being discussed as his own successor for a fifth year. He was recently the happy recipient of a gold watch—an earnest of the estimation in which he is held.

Coventry.—Bro. M. S. Eddy also receives favorable comments from the local press. His labors have not been by any means vain, for the church has been strengthened and the membership increased.

St. Johnsbury.—Special meetings are in progress here, held on the afternoon and evening of each day. The pastor is being ably assisted by Rev. C. W. Cushing, D. D., of New York. The press speaks in high terms of his pulpit efforts.

Lyndonville.—Bro. L. Dodd is said to have preached a "forceful sermon" at a union service on a recent Sunday morning.

A Reminder.—Let every pastor and local preacher remember the meetings of the Ministerial Association, Feb. 13-15, and the missionary conventions, which are of more than ordinary interest in consequence of the presence of one of the missionary secretaries. Now is the time for St. Johnsbury District to demand her just rights in the matter of missionary appropriations. According to the statistical reports, we are losing ground—our young people, when going to the larger places, throwing in their lot with the strong church of another denomination in preference to a weak Methodist church.

Dr. J. Q. A. Parker, of Marshfield, father-in-law of Presiding Elder Hamilton, died, Jan. 11, aged 71 years. He was a faithful member of the M. E. Church ever since his boyhood.

Jan. 8, quarterly meeting was held at Holland and Morgan. Six were taken into full connection, and five came to the altar for

people had come to appreciate and love him. He says:—

But all America knows and loves and is proud of Phillips Brooks. I traveled with him to various large towns, and it was delightful to see the enthusiasm which his presence evoked in every audience; for his face and figure are universally known throughout the States. Ordinary men look more children beside him. Whenever I appeared with him on any platform there was sure to be a call for him, and this was most of all the case when he visited any university; for young men usually know a man when they see him, and Phillips Brooks is every inch a man. There is nothing artificial about him. The most cultivated and the ablest preacher in America, he is wholly free from the self-consciousness, the artificial mannerisms and the petty pomposities which mark the commonplace ecclesiastic in every country. He always acts and speaks like a man among men, and the youths of America, to whatever religious denomination they may belong, recognize in him a man who feels a deep sympathy with them in all their temptations and difficulties, and who has set them an example out of that stainless chivalry and large-hearted tolerance which mark the true genius and the true Christianity.

For our church and ministers he had always a generous and sympathetic word. In our pulpits and on our platforms he was ever ready to speak. There are many men in our ministry in and about this city who loved him as a brother. Though the busiest of men, he would yet make time to attend to all sincere demands upon his thought and attention. Many a time, when making some request of him, we would intimate that we should consider his silence an indication that he was not able to do what we desired. In all cases, however, a reply was received written in his own beautiful cursive and often at length with some delightfully genial and fraternal assurance. We shall not see his like again. There was but one Phillips Brooks, and he was the greatest preacher of his age.

The Boston Methodist Preachers' Meeting and the trustees of Boston University took appropriate action on learning of his lamented death.

THE CONFERENCES.

(Continued from Page 5.)

stead of the smaller amount previously reported, and it is practically all paid.

Allen St., New Bedford.—Rev. John Graham